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Church and State

Are We Going High-Church?

Educational Evangelism

It's God's Business
by Edwin H. Dodt

The Rift in the Flute
by C. B. Gohdes

It's a Philosophy of History We Need
by Benjamin Lotz

VOL. XIII JANUARY, 1948 NO. 1

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1948

Pointed Paragraphs

WHO'S WHO

Edwin H. Dodt is a Lutheran pastor in Detroit. Prof. (for this year) Benjamin Lotz is a former pastor at Bethlehem, Pa., who resigned his charge in order to do graduate work at the University of Pennsylvania, but agreed to take a year out to teach philosophy at Susquehanna University, after which he expects to go back to his graduate studies.

CAPPER'S SIX QUESTIONS

Senator Arthur Capper of Kansas, in the magazine "Capper's Farmer," has listed six questions which he urges President Truman and the State Department to answer before the Marshall Plan is approved and financed by Congress. They are as follows:

1. Have the needs of European nations as set forth by them in their requests for assistance amounting to $22,000,000,000 been carefully investigated and verified by our Government?

2. If funds are voted by Congress, will they be spent by American officials or will they be turned over to foreign governments without any strings attached?

3. Will the Marshall Plan prevent a reduction in our high income taxes or will it actually cause an increase in those taxes?

4. Will the Marshall Plan by financing the exportation of many commodities other than food, tend to force prices of all things higher because there is not enough of these goods to go around?

5. Is there any chance that the money voted to finance the Marshall Plan ever will be repaid? Is it a gift or loan?

6. If the Marshall Plan is put into effect in Europe, will it commit this country to put a similar plan into effect in Asia, in the Near East, in South and Central America, in Japan?

Senator Capper thus puts up to the administration squarely some of the things many Americans have been wondering about and would like to have answered. The Marshall Plan, with all its implications, is too important and far-reaching to be handled in a secretive, possibly a deceptive, manner. Let's have the facts.

It is quite deplorable to see how many rational creatures mistake suffering for sanctity, and think a sad face and gloomy habit of mind propitious offering to that Deity whose works are all light and luster and harmony and loveliness.—Lady Morgan.

FOR GEORGE WASHINGTON CARVER

He took the warm, brown earth into his hand,
The warm, brown earth which matched his own dark skin.
He closed his fist and felt the heat expand,
The heat a Southern sun had put therein.
He took the pure bright colors of the earth
And to the world he made a gift of them.
He took a plant men said had little worth,
And found a use for fruit and leaves and stem.

But though he did these things and many more,
He did not take the praise, instead disclosed
That it had been the hand of God that tore
The lock which keeps the Book of Knowledge closed.
Good fertile fields he made from useless sod—
This man with willing hands and faith in God.

* * *

The above sonnet, which won first prize in a $100 war bond essay contest on the life of Dr. Carver, was written by Graziella Maggio, a 16-year-old high school student, of New York City. —From *The New England Luther Leaguer.*

LESSONS OF HISTORY

Charles A. Beard, the historian, and a friend were walking through the woods near Chapel Hill, North Carolina, one day when the friend asked Beard, "How long would it take you to tell me all the history you know? Could you do it in four years?" "Four months would be more like it," said Beard. "But let me think about that."

They walked a while and Beard said, "I think I could sum up all the history I know in four days." Later he said, still thinking aloud, "I guess I could do it in four hours." They walked a while and then Beard said, "I believe I could sum up all I've learned from history in four sentences:

"1. Whom the gods would destroy, they first make mad.

"2. The mills of the gods grind slowly, but they grind exceedingly fine.

"3. The bees fertilize the flowers that they rob.

"4. When it gets dark enough the stars come out."

HANDOUTS FOR RUSSIA

In the first nine months of last the United States sent $113,600 worth of goods to Soviet Russia. least 40 per cent of this amount in the form of Lend-Lease and UNR donations, although both schemes supposed to be dead. At least 40 cent will probably never be re and therefore becomes a gift from American taxpayers.

The above statements are not b on hearsay. They are based on cial tabulations prepared by the sus Bureau. The bureau's figures ther show that nearly all ($100,000, of the shipments last year to the sians comprised heavy machinery as locomotives, machine tools, const tion equipment and other manu tured goods, as well as vehicles, road cars, coal and petroleum.

It almost defies comprehension this nation's leadership, with all lofty talk and its grandiose plans the rehabilitation of western Eu in order that it may stand against sion expansion, permits a contin condition under which that nation ficially branded as an aggressor threat to world peace should be vided, at least 40 per cent free charge, with the tools for her prog from the resources, production and bor of the American people. Yet is precisely what is happening.

—*Columbus Dispatc*

To educate the reason without cating the desire is like placing a peating rifle in the hands of a sava

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REV. J. A. DELL, D.D., Editor
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The
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EDITORIAL

Church and State

THAT WAS AN UNUSUAL CASE that came up at Wooster, Ohio. An Amish farmer sued the leaders of his church for $40,000 damages, and the jury awarded him $5,000. He brought suit because his church had excommunicated him, and as a result his neighbors ostracized him. The reason for his being taken into discipline by his church was that he had bought an automobile; the owning of such a modern contraption being forbidden by the strict rules of the church.

When one considers that the reason why this man bought an automobile was that he had an invalid daughter who had to be taken to town every week for medical treatment, and that she could not very well be transported in the closed buggies that the Amish people use, one is inclined to be sympathetic toward him and to think that he was indeed severely treated by his church. In other words, one is inclined to agree with the jury in awarding him damages. But there is more to the case than that.

The editor of the *Gospel Herald,* organ of the Mennonite Church, which is a kindred church in that it also exercises strict discipline over its members, protests against the action of the jury, calling it an unwarranted interference by the state in the internal affairs of a church. Henceforth, he argues, the shadow of court action hangs over any attempt of that church to enforce its rules for the conduct of its members. How can the state by judicial action decree in effect that the doctrines of the Amish Church are to be frowned upon? The First Amendment of the Constitution says that Congress shall make no law respecting the establishing of a religion, or *prohibiting the free exercise thereof.*

Who is to pay the $5,000 damages, the leaders of the church who enforced the ban, or the church whose rules they were enforcing? If one church can be penalized for holding a certain doctrinal position, why may not another church be made to suffer for holding another doctrinal position? For example, a church may hold that its members shall not be members of secret orders. If a member is expelled for this cause, can he go to court and secure damages? Another church may hold that its members shall not drink alcoholic beverages. If a member is expelled for this cause, can he collect damages? A church may hold that its members shall not eat meat on Friday. If a member is expelled for not abiding by this rule, can he sue? You see how easily this kind of court action, if it became common, could demoralize the churches.

But we are not at the bottom of the case yet. The Amish farmer in the case sued for damages not because his church disciplined him but because his neighbors then ostracized him. They made life miserable for him in the community in which he lived. The article on discipline in their church's confession says that an expelled member must be "shunned and avoided by all the members of the church so that we may not become defiled by intercourse with him and partakers of his sins, but that he be made ashamed, affected in his mind, convinced in his conscience, and thereby induced to mend his ways." He could not work for, trade with, eat with, buy from, sell to, or have any dealings with his neighbors.

This was a boycott; and Congress in the Taft-Hartley Act restricted labor unions in the use of the boycott. If labor unions are restricted, why should churches not be restricted also? Life, liberty and the pursuit of happiness are supposed to be the rights of every American citizen. Does not the state have the duty to guarantee him those rights against any possible persecution by a group?

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Basically we have here the problem of a conflict of rights. The farmer in question could buy the automobile, and no one could keep him from it. Of course he knew it was against the rules of his church, and that he would be banned. Why didn't he just quietly step out and let it go at that? Because the church, also acting within its rights in setting up its own membership requirements, now made life difficult for him. His right to a peaceful, neighborly life conflicted with the church's right to determine its own action according to its doctrine.

There are precedents in cases like that. The Mormons had a doctrine of plural marriages. The government decided that was against public policy and refused the Mormon Church liberty in this point. Some misguided groups, misinterpreting a Scripture passage, think they should be permitted to handle poisonous snakes in church. Several states have adopted laws forbidding it. Jehovah's Witnesses have frequently been in hot water for disregarding trespass laws or libel laws. Their right of free speech is limited by the rights of other citizens.

The question to be decided then, in the case of the Amish farmer or any other case of the kind, is whether the granting to a church body of the rights guaranteed in the First Amendment, or their exercise of those rights, tends to interfere with the basic rights of other individuals or to militate against the best interests of the public. It brings to our notice again the fact that no rights are absolute, being modified by the rights of others. It also brings to the fore the fact that church and state cannot be absolutely separated, being united in the individuals who are at the same time members of the church and citizens of the state.

Gambling Fever

AN ORGANIZATION that calls itself "The Puritan Church," located at La Grange, Illinois, is conducting a questionable money-making scheme.

They publish the picture of a map with a number of place names on it. The contestant is to pick out the place names that can be spelled with certain letters of the alphabet. A child can do it. But in order to qualify for a prize the contestant must send in a donation of $3, $6, $9 or $12 for the erection of a church building in La Grange. If the donation is larger, the contestant is eligible for a larger prize. The result is that thousands of $12 donations from gullible persons will pour into the coffers of the Puritan Church.

The prizes may actually be given. The church may actually be built. But of one thing you may be sure; there is going to be a lot of profit for the individual who thought up this scheme to rook people in the name of a church. I think the Better Business Bureau of La Grange, if there is one, or the legitimate churches of the city ought to call in the F. B. I. to investigate this lottery.

But that is just one symptom of a disease that seems to be widespread. On my way to work I pass a new automobile which is to be given away by the local Lions' Club. Chances on the automobile are given to persons who make donations to a certain worthy charity. if the members of the Lions' Club wish to support charity, why do they not do it out of their own incom Instead, they do it in a way that will cost them noth by playing upon the desire of so many people to get so thing for nothing.

Over on the next street from where I live there new house. It was raffled off recently at so much chance. All these raffles are in essence like that mon making scheme at La Grange. A great many people encouraged to make donations, and one wins the pr The others get nothing. The promoter pockets the ference between the cost of the prize and the m larger amount that is taken in. It is a lottery. In case of the raffled house, the promoter was a churc

A news commentator is gathering funds for the Dan Runyan Cancer Fund. I consider that a worthy cha But one of the ways it is promoted is to offer an att tive prize for the best definition of a Communist. course every definition must be accompanied by a dollar contribution to the fund. It is a lottery.

A certain razor company is conducting a similar p contest as an advertising scheme. Every entrant m buy a razor and then he is permitted to submit a rea why he likes the razor. If his reason is adjudged best, he wins a house and lot. The razor company is nothing. Its profit on all those razors sold covers cost of the prizes a hundred times over. Is this le mate competition for other razor manufacturers will not stoop to exciting people's cupidity with a tery? Many other articles are promoted in this s "tear-off-a-box-top" manner.

Then there are the radio programs where prizes given. Ralph Edwards' Miss Hush program is sai have brought in over half a million dollars for the m of dimes at a cost of some twenty thousand dollars w of prizes. Or there is Groucho Marx's program, on w each contestant is given a certain amount of money allowed to bet any portion of it on his ability to answ question. If he bets successfully and wins the money, he is permitted to try for a thousand-dollar p by answering one other question. "How much will bet?" is heard on that program about sixteen times.

One of the chief reasons why this gambling feve so hard to check is that the Roman Catholic Church fends gambling. Not long ago an Irish farmer w prize in the Irish Sweepstakes and sent 1,000 pound his winnings to the pope. He received the thanks o Vatican and a specially blessed gold and crystal ros Everyone knows how this church tries to get bills pa by state legislatures which will make their bingo ga legal.

What are the churches which do not believe in g bling doing about it? The fever is growing. It is sufficient to work up enough interest now and the oppose and head off the passing of a bingo law. It take a much more concerted and sustained campaig keep our nation from becoming a nation of gambler

It might gradually make an impression if every l estant Church encouraged its members to

. Refuse to take chances on raffles. If the raffle is a worthy cause, give to that cause directly, and tell promoters why you will not take part in a raffle.

. Refuse to take part in advertising schemes that use lottery method. Better still, refuse to buy the prod- that is so advertised. Better still, write the company etter telling why you do not buy their product.

. Refuse to listen to radio shows that encourage gam- ng. Better still, write to the sponsor and tell him why u turn to some other station when his program comes

. Refuse to vote for any state or national legislator o introduces a gambling bill or votes for one. Better l, write him of your intention before he votes.

he Curley Case

"HE WHOLE CURLEY EPISODE smells," said a newspaper editorial, and most decent people, which ope means most of the people of the United States, ll agree.

Here was a man who had been elected to high office the people of Massachusetts. While mayor of Boston was convicted of conspiracy to profit by the nation's r effort and sent to prison. But the people of Boston parently do not mind having a convicted criminal as ir mayor. They saved his job for him while he was ing time, letting a clerk do the work and awarding the ayor's salary to Curley by a special act of the Massa- usetts legislature. That was shameful for Boston and ssachusetts.

But now something has happened that concerns the st of us, too. President Truman has commuted the tence and sent Curley back to the mayor's office in ston, where he was welcomed by cheering crowds. releasing Curley, Mr. Truman stressed the prisoner's health, which had been used as an argument against severe sentence in the first place. But as soon as he as released Curley's health improved wonderfully; he id he felt ten years younger. Mr. Truman also speci- d that the right to vote and to hold office was restored the Boston mayor by the commutation.

The whole procedure suggests that Mr. Truman's litical advisers probably persuaded him that it would an act of political wisdom to cultivate the voters of assachusetts with an act that evidently pleased them. fter all it is an election year, and it looks as though it ight be a close election. But it is still a question wheth- it was an act of political wisdom. I think the people this country generally would prefer their high elected ficials to be strictly upright rather than slick. Mr. ruman, who gives the impression of trying to do an nest job, was probably ill-advised. But the deed is ne, and in the cynicism it engenders as to the probity our institutions and the value of morality in general, is now shameful for the entire country.

Are We Going High Church?

THE FOLLOWING ITEM in *The Lutheran* depressed me a little. It was accompanied by a picture with this caption, "High Church vestments were worn." Here is the descriptive paragraph:

> "The *Formula Missae et Communis,* as published in 1523 by Martin Luther, featured the opening service of the meeting of the Western Conference, Maryland Synod, in St. Paul's Church, Funkstown, last month. The Rev. Ralph H. Miller, Brunswick, was deacon, and Pastor Raymond M. Miller, Funkstown, the celebrant. Acolytes were William Renner and Richard Ricketts while James Powell served as crucifer. Traditional eucharistic vestments were used. The celebrant wore cassock, amice, alb, stole crossed over the breast and bound with a cincture, and a simple chasuble."

I don't like it. Recognizing that liturgy, by and large, is a matter of Christian liberty as long as it does not involve false doctrine, I still don't like it. Recognizing also that it happened in another church body than my own, and might therefore be said to be none of my business, I still don't like it.

1. I don't like it because I know it has frequently happened that as interest in the *content* of religion decreased, interest in the *form* increased. Increasing interest in form is a bad sign. Where does this road lead to? If the whole Church moved in this direction, where would it stop? Wouldn't the experts on liturgy discover ever new refinements and additions in order to demonstrate their expertness? Along that road the Church moved once before, in the Dark Ages. Would we, too, finally arrive at the point where it was more important to turn just so, bow just so, fold the hands just so, genuflect, kiss the altar, elevate the host, etc., than to preach and sing and pray the Gospel of Jesus Christ in all simplicity and sincerity? Is it important to God that the officiating pastor have six different official vestments on at communion? If not, then it isn't important to me either.

2. I don't like it because it tends to place a false emphasis on the value of antiquity. Why go back to the *Formula Missae* of 1523? Within three years Luther had changed it to a German service, the *Deutsche Messe.* But the *Formula Missae* is earlier, it is the original form of Lutheran service! So what? If antiquity is itself a virtue, why not go back a year or two further and get the full fledged Catholic mass? I can show you a still more excellent way. Why not go back to the days immediately after Pentecost when the Church was filled with the Spirit, but worshipped quite simply in private homes—no churches, no altars, no vestments except the every-day garb of the worshippers. That was the most ancient form of all. Antiquity is no criterion of desirability.

3. I don't like it because it emphasizes pomp and ceremony, and I don't care for pompous preachers. The baptismal formula recorded by Tertullian (very ancient, by the way) included a renunciation of "the devil, his pomp, and his angels." That of Cyril of Jerusalem (also very

ancient) renounced "Satan, his works, his pomp, and his service." I have seen ministerial processions in which men appeared in plain black preaching robes, others with black robe and white surplice, others with robe, surplice and stole. One wears a cotton surplice, but another must have the best, so he procures one of shiny silk. The stoles can also be simple or magnificent—but they tend to become more and more glorious (I think of what Jesus said about "making broad their phylacteries"). In such a procession of the clergy you yourself might know that the plain church mouse in the simple black robe was the most learned, the most humble, and the most sincere Christian of the lot. But the average layman would suppose that the one decked out in the most gorgeous tra pings must surely be a clergyman of superior rank. A the trouble is that the one who is so dolled up begins think so, too.

4. I don't like it because it tends to be divisive. sure as you get a "high church" wing in our Luther Church you will get a "low church" group to oppose We have in this country a Lutheran *Common* Servic That does not mean "common" in the sense of "ordinar or "mean" or "low," so that there would also be "hig or "extraordinary" or "superior" services. No it mea common in the sense of "universal," "used by all." Le keep it that way.

It's God's Business

By Edwin H. Dodt

EVERY TIME a new Church Board or Vestry is inducted, one is impressed with the willingness of their service and at the same time with their lack of knowledge and understanding of the office they hold.

The author has read several pamphlets with this thought in mind, in the hope of finding something tangible which would give these men the needed information, but somehow such writings, while inspirational, were rather indefinite. One could read them and still ask, "What am I supposed to do?"

The Old Testament uses the term "Elders," and in the New Testament we find both "Elders" and "Deacons." But the offices so described are not the same as those in the church vestry for which the same titles are used.

It is therefore to be hoped that this treatment of the subject will be of some aid not only to the Church Council but also to the pastors and congregations. If any of the thoughts here expressed have been heard or read before, well and good, it is proof of their merit. If there is anything new brought forward here, that may nevertheless prove to be of value, we shall be pleased.

I. VOTING

There are several ways to elect members to the Church Council or Vestry, each of them having its value as well as its handicaps.

Perhaps the simplest way is to group under each office to be filled the names of certain men who are especially qualified for that office, and then let the congregation elect the man or men best fitted to serve in that capacity.

The value of this method is that it permits the congregation to choose the man best suited for a particular office. The weakness of this method is that often two or more excellently qualified men are running against each other for one position and the vote, while close, places only one of these men in office, leaving the others unable to give their talents to definite and specific God-service.

Another excellent way of electing is to vote a gro of men into the Vestry without designating any partic lar position they shall hold. Then at the first meeting the Board these men would be appointed, by action the Board itself, to serve in their special and designat duties.

This method is superior to the former in that the h dozen or more men elected would be those in whom congregation has the most confidence, and whom would therefore expect to be best qualified to ser The handicap to this method would be that the cong gation is electing men without considering their qual cations for a specific duty. And sometimes a good d con is not qualified to be a good elder or trustee. H the wisdom of the older members of the Board, with pastor, in appointing new members to specific tas would erase at least part of the objection to this meth

Prior to an election a nominating committee sho present to the Board and then to the congregation a of names of those who are eligible for church offic These men should be members in excellent, not mer good, standing within the church. They should be p sons who have been members of the church for at le a period of a year. Their intelligence, stability, spiritu ity should be unquestioned, for they, as far as your c gregation is concerned, are to be the servants of church of God.

Under no circumstances place a man on the nomi tions list who does not desire to serve; do not, as so have done, nominate men to church office who are now active in church attendance or communion, in misguided hope that being on the Board will do for th what the Holy Spirit has not yet been able to accompli

If an individual whose name has been placed on s a list requests that it be withdrawn, accept his decisi It may be an unwilling acceptance, but accept it nev theless. Chances are he will not contribute much to church with such an uncooperative attitude.

t should go without saying that the nominating com-tee will be made up of men who are not running for election. It is advisable for the pastor to serve on this nmittee also, for he would know any circumstances ich might hinder certain members in their service of Lord if they were elected to the Board.

The nominating committee can also serve as the elec-n committee. Elections may be held at the annual eting, after services on one or two Sundays, or by iled ballot. The only purpose of the election is to get expression from the congregation itself on the persons y wish to have serve them in the program of the urch. The more expressions you receive, the more sons are interested in what your church council de-es and does in the ensuing year.

Staggering the term of office of the men on the Board hat is, having the terms end in different years rather n all at the same time—is a good custom. It ensures t at all times capable and experienced men will be ving. And they in turn can help the new and inex-ienced board members in their approach to their ties.

Offices that require special talents, as for instance se in the financial department, may be for a longer ure than other offices. As many congregations have covered, these men are hard to find.

How long should a man serve on the Vestry? Some urches limit such service to three consecutive terms office. Other congregations permit no more than two secutive terms. After that any officer, no matter how od he is or how needed he may appear to be, is auto-tically ineligible for office for at least one term. There y be debate on this point, and the author is willing concede that some of the arguments against this sys-n have weight, but nevertheless he is of the opinion t this way is preferable.

The man who is elected to the Board knows that he ll not be asked to serve indefinitely. Many members l that once elected to office they just cannot get out ain, that is, graciously. And at other times it is just difficult to make the suggestion politely that this or at veteran should retire from service.

This plan means that the congregation has a constant w of new men into the Vestry; the change brings new eas, new interests. Pity the conflicting personalities o are elected again and again to serve together, and o spend most of the time they should be giving to the rd in service bickering back and forth like poor poli-ians!

Such a rotation method also gives more men over a riod of years an acquaintance at first hand with the oblems of church management. This is the best talk-g-point for our recommendation.

Too often one individual is constantly being placed on e Vestry and by length of service is imagined to be or agines himself to be a sort of second pastor to the par-n. This makes things difficult for the pastor as well as her Board members. Whenever new ideas are brought rward by them, his voice in favor or against (too often against) is loaded with the weight of his years of service. Such an individual should be retired.

Sometimes Vestries have their own lay presidents, that is, the chairman of the Board is not the pastor. This works fine when such a chairman and the pastor see eye to eye on the church program. But woe betide the church where there is a difference of opinion!

Also it removes the pastor from the immediate managing of the church. There are those who hold that the minister need only preach the Word and administer the sacraments, and that the business end of the church is better left in other hands. But the church is God's business and the pastor is God's servant in the most particular way in all aspects of the congregational life. Inasmuch as the pastor gets most of the credit where progress is made in the life of the church, and usually gets the blame when things do not go just right, he may as well serve as chairman.

If at times he is wrong, or if he seems to be wrong all the time (which is impossible), the Vestry can tell him so and present their own ideas on the subject in hand. But remember, the pastor is supposed to be the spiritual leader of the parish. Let him lead, and guide and help him with your suggestions and efforts to justify that leadership.

II. THE PASTOR

Many things have been written and said about the pastor in his duties and functions. We do not desire to repeat. Our whole approach to his work is as a member of the Vestry. Note that, as "a" member of the Vestry. He is one member of the whole Board.

We shall assume that the pastor is chairman of the Board. As such he should know what is to be brought forward for discussion at the meeting. It is probably the simplest method to bring the least debatable subjects up for discussion first on the agenda.

In most cases the old business that remains over from the previous meeting is taken up first. Then, under the head of new business, the leaders in the various departments are called on to present their new business. If in the weeks previous the pastor has had some ideas worthy of presentation to his Vestry, it might be a good idea to talk them over with the responsible officers beforehand, asking them to present these ideas in the meeting. As a rule a suggestion from the head of one of the various committees will be well received.

Frankness should be the rule on the Board—and we do not mean rudeness—from the pastor as chairman down to the last Board member. Frankness is always based on courtesy, respect for the opinion of others, fair play, and a recognition of the general sincerity of all Board members.

Remember we said that the pastor is the leader of the parish? Well, he must lead. And to lead he has to think of new ideas, new approaches, new plans, all the time whether he personally may wish to or not. By his very position is called upon to be imaginative and also creative for the parish.

Not every idea will be practical for every parish.

What succeeds in one location may not work at all in another. Some parishes are further along in spiritual development than others; they are quicker to respond and follow their leader. The problem in assuming a new pastorate is that the pastor is so accustomed to doing his work and to planning in one way, which may be directly opposed to the method used by his predecessor, that in effect he gives the impression of wanting to turn the whole parish program upside down. Most pastors have learned through experience, "Take it easy!"

Followship appears to be a new word among us and it has its place here. A congregation has to be trained to "follow" their leader. Without followers there can be no leader; the one presupposes the other. Where the pastor becomes the "follower" and the people, or a part of them, the "leader," there is tragedy. Admittedly it is as difficult to be a follower as it is to be a leader. Your shepherd wants to lead, not prod or push, just lead the congregation. Let him do the thing his Lord has asked him to do!

If the spirituality of the parish is high, programs such as missions, general benevolences, charities, etc., all will go forward with ease. The pastor will have small trouble with church attendance, holy communion, or finances. If such is not the case, as sometimes happens, it may be better to begin by trying to improve the sociability of the members. Any move to increase spirituality over night will be misunderstood and misrepresented. The slower educational process is much more successful than the rapid reconstruction of the whole parish program.

To the members of the Board in this regard: if the pastor doesn't see eye to eye with you on various things, be patient. His success as a minister is measured differently from your success as a Board member. His whole life and the reputation of it is measured as a spiritual leader and, given the chance, it will be full and blessed. His every report to his district, to the Church at large, is one only of spiritual growth.

He was trained for seven or more years for his work, and that work alone. He was not hired to be a master of social functions, a play director, an athletic coach, or a restaurant chef. In fact, he was not hired at all for anything; he was "called" to your parish to be an ambassador for Christ. That and nothing more or less!

Nor do we desire to belittle the layman's contribution to the success of the parish when we make this following statement, but we do wish to make it nevertheless: there isn't any other person within your parish better qualified to be the leader of your people than your minister. Not even if your congregation has several Ph.D.'s in its midst!

This man has been taught, trained, tested, observed for seven years—with his year of interneship, eight years. Please do not try to tell him what is in the Bible, how to run a church, what Lutheranism really is, or imply in any way that your education or business experience qualifies you to claim more knowledge and wisdom than he has. This does not mean that you cannot suggest, or recommend, or plan things on your own initiative for your parish. Nor does it mean that you are to be a "yes-man" on the board; but it does mean confiden in your pastor.

Does he try to tell you how to make automobiles, fu niture, sell life insurance, etc.? Would you tell yo dentist how to drill your tooth, your doctor how to o erate, your lawyer how to plead your case? Every m to his own craft, and God for each of us!

You can suggest new programs for your parish. Pe haps the minister does preach too long. Constructi criticism about a sermon is usually well received; ev disagreement with what was said, if it is without ranc Perhaps the pastor does have a mannerism in his d livery, perhaps his enunciation isn't too clear, or drops his voice near the end of a sentence. All the things he will be glad to know, especially if they can corrected.

Meanwhile, don't hesitate also to compliment him, a not only on the sermon—perhaps the way he read t lesson, how he conducted the service in general, a sp cial thought he gave in a sermon, the prayer he offer the ideas of a sermon series he is presenting. There a many opportunities to show him that you are interest in what he is doing as your leader. If you never n such positive things, but do note it when he misquot or becomes confused in his sermon parts, or you disag with what he said, can you blame him if he suspe that you are more anxious to find fault than to commen

III. THE BOARD

We have presented our introduction, some comme on voting procedure, and suggestions about the pas as chairman of the Board. Now for the Board itself.

What is the Church Council, or Church Board, Vestry, or whatever name you give this official gr of men who are to regulate the program of your chur

First, they came into office by virtue of being elec by the congregation. They therefore represent the c gregation. But the pastor too has been called, and most cases, before the call was issued, elected by same congregation. What is the difference? Sim the pastor is a necessity. By the very nature of church there must be a pastor or minister to preach Word and administer the sacraments. One cannot e without the other.

The Church Council is really an adjunct to the m isterial office and the functions of that office. Inasm as the pastor cannot do everything by himself, you h been selected to help him. Your congregation hav elected you to the Board in the first place, in the sec place it expects you to assist your minister in his du

You are to help him; that is the real duty of the Ves If he has to do everything himself, he can get al pretty well without having to meet with a Board. often church officers look upon their position as a which they hold for so long, doing little meanwhile cept talk and recommend things for the minister to

That is definitely not the true function of the Ves You are to aid and assist the pastor in your capa on the Board. If you see your pastor opening the chu perhaps even cleaning it, preparing the sacramental

ls, addressing envelopes, doing the manual labor of e parish, planning and putting into action different ancial programs, etc., you are not doing your duty a vestryman.

Look upon your office as a high privilege truly to serve ur church, not as a mere job to which you were elect-. Put your best thought and effort into it. If you do t, you may regret later on when you are no longer rving, or even able to serve, that your contribution to e kingdom was not so great or so energetic as it might ve been.

Some say that the church is just like any business and must be run like a business. This false-truism sounds od and that is about all. But it is God's business, this eaching of the Gospel of Christ. And because it is His, is personally yours! Look at your Vestry and you will e your church. Look at the church and you will see e Vestry. Make it your business to see that your urch is better attended, better supported, and that ur worship is truly beautiful. And begin with your-lf.

Never be satisfied with things as they are. Improve, en though the improvements be in small things. The urch that is satisfied becomes complacent, and com-acency in the church means less beauty, less worship, ss Christ-consciousness!

You are obligated by virtue of your office to see to ch improvements at all times. Perhaps your idea can the turning point in the life of that church. Because you the church may double or treble in size. Here w as a vestryman is your great opportunity for Christ, e church, and your community. Why waste it?

Two words of caution may be stressed here. The st: do the work assigned you in whatever capacity u may serve within the time allowed. If you are a acon, be a deacon. If something comes to your atten-n which belongs to another officer, refer it to your other councilman. To do less implies that you doubt s ability to take care of his duties. Anything which lls for emergency action naturally supersedes this rule. a Board member is inefficient in his office, let any ch criticisms be made before the whole Board openly.

Secondly: be certain that when you make your recom-endations you are speaking to the Board for the whole urch group and their welfare, and not just for a small rt of it. This inclination to favor one or another sec-n within the church often causes trouble. Remember, u represent all of your parish.

When is a councilman not a councilman? This ques-n has been brought up several times. The general swer would be, he is a member of the Board at all nes. The particular answer might be a bit different. hen he is not officially at a meeting or doing the task his office he is not a councilman as such. Recall that e Vestry is a group of men, and their decisions are lid only when they meet in a group and so decide. A an may have his individual opinion, but it is only his inion and is not to be considered as an opinion of the hole Vestry or be considered binding upon the rest the Board.

Sometimes we hear of a group of the Council getting together and discussing the Council's work or program. If it is discussion for the benefit of the church, fine! If it comes under the head of plotting, that is, to force some issue, or to present to the rest of the Board a bloc decision, it is no credit to those members.

Curbstone discussions on the church's business should not be tolerated by the Board. And the best way to stop that is to bring it right out in a Board meeting. If a man has been asked to serve his church on the Vestry, he should be man enough to say what he thinks without fear or favor right in the meeting.

Forthright and free discussion is requisite on any Board if positive, constructive progress is to be made. The simplest way to destroy this attitude is to carry stories of what was said to the channels of gossip. That is a common enough happening, and destructive enough also. When a Board learns that what individuals have said at such meetings is being repeated elsewhere, the first thing that happens is for everyone to become wary of what he has to say. A poor Vestry results.

Why a vestryman has to tell his wife, or anyone else, all that went on in a meeting is beyond comprehension. After all, if the church wanted the wife to know they would have elected her to the Board. They are confidences and for the information of the Board members alone. It isn't so bad when the small things are revealed, as for instance the purchase of new equipment, the reception of new members, information in regard to mission activity, etc., which it might be well to advertise anyway. Usually, however, it is in connection with the "revealing" discussion, when personalities are brought in, that this problem arises. And in the Vestry you cannot evade talking about people within the parish. This sin of gossip is doubly painful when persons outside of the parish are somehow informed illegally of the church's business.

The church will always have personal problems and the pastor must come to his Board for advice. Give it to him, and also the assurance that his confidence in you will not be betrayed. A good vestryman learns to keep his mouth closed at the right times.

That a member of the Board should attend church regularly, receive communion regularly, support the work of the church, all this should be apparent without further urging. More than that, he should be exemplary in his private life, at home, at work, and in society in general. You cannot help operate a church if you cannot operate your own home; or take care of church finances if you cannot take care of your own money matters; or talk about the Gospel when you yourself do not practice it.

Sincerity in office is more important than whether your ideas are always clever, wise, and prudent.

IV. THE CHURCH

A few comments on what the church is may be in place at this point. The church is a community of believers in Christ as the personal Lord and Redeemer from sin. It is in the church that the Word of God is

preached and the sacraments administered. When we say that we are Lutheran we mean that we believe that the Bible is the revealed and inspired Word of God, the norm and directive for all faith and morals, and that we accept Luther's interpretation of Christian doctrine as true.

This is a general statement of our faith. It may be well for the men of the Vestry to study a catechism, or better still to spent a half hour of each meeting with the pastor going over some of the great truths they learned as children.

To be one of the councilmen of a Lutheran church you should definitely know what the Lutheran Church teaches, professes and practices. You should know the history of the whole Christian movement, the history of the Reformation, and a good bit of the historical background of the various Lutheran synods as they exist in our nation today.

Then approach the study of the individual church you serve. Get information as to its background, the pastors who have served it, the general type of its membership as to national origin, customs, traditions, etc. What has the church, your church, done during its existence to justify itself? How has it succeeded? Find out why it has succeeded. How has your church failed? Find out why it has failed. And then start doing something about it. A full re-examination of our faith as it is evidenced in our church and in the general living of its members is called for in our generation.

Various types of people belong to your parish as to every parish. You will find the stable, quiet member, who is the best, and by contrast the noisy, unstable member who is least appreciated. You will find the neurotic who seeks to improve by tearing down. Then there are those who are easily offended and who sometimes like to be offended. There are the indifferent, to whom the Gospel imperatives are unpalatable. With these there is a good mixture of those who want the church conveniences, but without the church's demands or obligations. And then there are those who attend only occasionally.

Like stripping the bark off the tree before you come to the fine wood, you then arrive at the dependable active members. They may be aged or they may be in their teens. They sing in the choir, belong to your fellowship groups, come to church regularly even in inclement weather, and give willingly when that emergency offering plea is made. Speak for these people. They are the light of the world; they are the salt of the earth! They are the Church of Christ.

You depend on them, the pastor depends on them. Without them you could not meet your budget, without them the church would be empty. They are the faithful and true witnesses. We emphasize this because when you become discouraged, when all the petty and small things come your way, you can think on those who truly love their Lord and renew your courage.

Too often our attention is not on this faithful member. We take him for granted and that may be a compliment to his dependability. Nevertheless, the teacher who spent all of her time trying to cajole and cure the Peck bad-boy of spitball throwing found that because of h efforts in his behalf she did not have much time left teach those pupils who really came to her for an ed cation.

When you seek new members for your church, se to find the best. Lest we be misunderstood, we do n mean the wealthiest, or the most intelligent, or thc from the finest houses. We do mean those who rea want to join your church, who live in Christian homes who want to make their homes Christian, who love t Lord with faith, who desire to worship Him, and w will not begrudge the small sum per year to support t kingdom which the usual church budget asks.

Never drag or force a family into church membersh We have heard of evangelizing campaigns where eve trick of the book was advocated just to get new me bers. Do you want Christians or names on the chur roll? I would prefer one family which of its own desi and volition applied for church membership to ten fam lies who were pressured into having their names p on the list. For the latter will only be names and litt else. Each member should have this motivation: Wh can I do for the church? rather than, What can t church do for me?

Keep the church register up to date. Here the Boa can help the pastor. We advocate a regular, annual rea ing of the church membership, confirmed, by the past at the first meeting of each year. This can be certifi by the Board. Those who have moved to other citi who have not attended or contributed for several yea who show definite lack of spiritual appreciation over long period, should be dropped from the active list.

With this there should be a definite "inactive" listi made. And not only for the sake of the record. The persons should be called on regularly, their church a communion attendance reported upon during the ye their activity in financial support observed. Here is practical opportunity for the deacons and elders esp cially.

To keep such persons on the rolls as active is a d couragement to those who are faithful. And in planni the work of the church, its budget and general chur programs, you only deceive yourself in your expec tions. Too often the stable member of the church is u justly expected to bear their burdens. "We have 5 members in our church, but of course only 300 are d pendable" is a sad criticism of our modern church And we blandly accept such a situation. It would n be accepted in any other business. Why should it tolerated in God's business? We wonder sometimes our disappointment in the fruits of our modern Christi society on a national scale may not be caused by o exaggerations of the size, and hence the effectiven of that society in the annual denominational statistic

Not only is the church represented by the Christia who belong to it, but also by the physical structure i which they worship. While less important it is neve theless important. Not every parish has a huge, imposi structure for their church; in fact few have. But h

e the building is small and plain, in keeping with size of the membership, is no reason for unattrac-ness.

mplicity should be the attraction in every church. urch building should be a House of God, a House of ver. Garish decorations, anything that takes away n the quiet and peacefulness of God's house should eliminated. Beauty on the highways is often de-yed by ugly billboards. Why spoil the beauty of worship with these things that detract from the d's glory?

e ourselves look first to the altar of the church. If e is any beauty in the church, anything which will bolize the simple, orderly faith of the people, it can seen by looking at the sanctuary.

leanliness is next to godliness is a good proverb to ly to the church. Accumulated dust on the seats, eting with gaping holes, hymnals loose from their lings, signs and posters hanging from the walls—if saw those things in another church you would not e a very high opinion of the membership.

e have been in churches where wax was allowed drip all over the altar; where burned-out matches e nicely laid in a row by the candlesticks; where the hs, drapes, etc., were not cleaned in many a year; re the kneeling pads for communion seemed to be n and pressed to a metal-hardness. Yet none of these gs was financially too costly to correct; some of them ldn't cost anything but energy.

It is good enough" is a poor rule for God's house. l we are not saying in this connection that beauty costly furnishings necessarily go hand in hand. A ple chapel, kept clean, simply furnished, can give just as much of an appeal to holiness and beauty as a fine cathedral.

Our Common Service is a beautiful service, similar to the liturgies used by most Christians. Use it as it is, without introducing into it some bewildering custom or idea that leaves the visitor with the impression he has just been to a circus. If the stranger is not edified to worship by your service, if he is confused about what to sing and where, when to rise and be seated, by the multiplicity of choirs each squeezed into some part of the service, by changes, additions or deletions, your order of service is not accomplishing what it is supposed to do.

Some years ago the writer was asked to preach at a special morning service, and we began with the Common Service liturgy which was followed easily enough. Suddenly, however, the congregation began singing something not even in the hymnal; to this day we have not discovered what it was. Finally we reached the pulpit, read the text, and prepared to preach, only to find that the congregation wanted to sing something else. That is the way it went through the whole service.

In conducting services for brother pastors who have changed, or permitted their congregations to change the service, you have too many notations of deletions, additions, new places to be seated or to stand, etc. You just know the congregation couldn't possibly be as confused as you are.

The beautiful service is the simple service, and the Common Service of our hymnal is just that. Use it as it is. Your people can follow it exactly, the visitor, be he Lutheran or not, can join right in, and it is a great balm to the minister's nervous system.

(To be continued)

The Rift in the Flute

By C. B. Gohdes

IV. THE POPE'S IDEA OF FREEDOM

N THE PRECEDING PAPER I made the charge that when Pius XII and President Truman, in the correspondence recently published, agree to work together in the promotion of universal freedom, the failure of the pope to define his conception of freedom constitutes a deception calculated to make the American ple oblivious of his designs upon the very substantial edom they enjoy under their constitution. The charge readily sustained. The history of the papacy is one g story of the suppression of religious minorities—igensians, Waldenses, Huguenots, Lutherans, Jews, itches." Ethiopia, when in Mussolini's power, and ain in Franco's power tell the same tale. When, now, current representative of the papacy, in swelling rds, sums up the lamentable record of the papal church the words that he is "the head of the Church of God, the custodian of eternal truth which, for two thousand years, has spread freedom and truth," he calls freedom what we call oppression. There is the rift in the pope's flute.

Pope Leo XIII the Apostle of Freedom?

To ascertain the pope's real meaning of his brand of freedom, we take up for investigation the encyclicals of Leo XIII (died 1903). Black and deep and chill, this man's shadow lies upon the "Catholic Action," which is in reality, the contemporaneous phase of the Counter-Reformation that swung into action even before Luther's death. The "Catholic Action," which endeavors to make Rome the arbiter of all major political, religious, economic, social problems, has been blueprinted by Leo XIII, is sparkplugged by Pius XII (the craftiest politician in the world, unless we except Stalin), and spearheaded by the American Hierarchy. That each member of the

latter is bound by oath to pinch-hit for the pope in our country, is evidenced by the oath taken at his consecration, in which he pledges absolute obedience to the pope's directions and unceasing war upon "heresy." In his encyclical *Immortale Dei,* the pope virtually makes the state out to be the organ of the Catholic Church. In *Officiorum ac Munerum,* he assails the freedom of the press. In *Sapientiae Christianae* he makes the test of Christian citizenship active devotion to the realization of the papal conception of government. In *Testem Benevolentiae* he condemns any modification of the Roman ideology in deference to the American spirit. In *Libertas Praecipuum* he turns the American conception of religious and every other freedom upside-down. In *Non Expedit* he declares the right to regulate the citizen's franchise.

Summarizing the contents of all these encyclicals, it is easy to formulate the conception of freedom he would foist upon the American people and the world. The pope's freedom is a relation between the state and the church in which the former becomes the organ of the latter in securing supremacy for itself. According to the "law of continuous adaptation," formulated by Pius XII, the papal church may and does indeed recognize, for the sake of expediency, features in our political setup which run counter to the papal conception of himself as the vicar of the Lord Jesus over all the earth. They are, nevertheless, characterized as *evil* and marked for abolition when historic circumstance shall favor an attack upon a constitution not granting the pope the fullness of power due to the "vicar of Christ." As "evils" requiring abolition at the earliest opportunity, Leo XIII designates the equal treatment of all churches under a democracy (a grievance now abolished with the establishment of the Vatican Embassy), separation of church and state, the regulation of marriage by the state, and the education of youth under public auspices. At long last there will come the attack upon freedom of worship, freedom of the press, and other "evils." "Freedom," as the papal encyclicals define the term, means accordingly liberation from "error" by the papal church through the power of the state, so that the dissemination of all dissentient opinions may be suppressed and authority for freedom of public worship be withheld from all but the pope's adherents. In short, what Americans have been wont to abhor as oppression, the pope calls "freedom"; but, for manifest reasons, fails to be explicit in the premises in his correspondence with our two presidents. Rock and stake and inquisitorial dungeon; the execution of "heretics," the persecution of Jews and "witches": all these are the historic papal implementation of "freedom."

As the Pope Views the Bill of Rights

The best authority for the charge that the pope, in constituting himself the champion of freedom, assails all that is dear to us under that name, is the pope's own language in the premises. Innocent enough indeed sounds his profession of devotion to freedom's cause. Leo XIII writes in his monogram on liberty . . . "This great gift of nature, liberty, has ever been, and alw will be, deservedly cherished by the Catholic Chur for to her alone has been committed the charge of ha ing down to all ages the benefits purchased for us Jesus Christ. Yet there are many who imagine that Church is hostile to human liberty. *Having a false absurd notion as to what liberty is,* either they perv the very idea of freedom, or they extend it at th pleasure to many things in respect of which man not rightly be regarded as free." Let us view a few the things in respect of which men can not rightly regarded as free.

Religion Free when Restricted to the Pope's Variet

According to the pope it is false freedom when religions are treated alike! "This kind of liberty, if c sidered in relation to the State, clearly implies that th is no reason why the State should offer any homage God, or should desire any public recognition of H that *no one form of worship is to be preferred to other, but that all stand on an equal footing,* no acco being taken of the religion of the people, *even if t profess the Catholic faith."* The pope verily goes in religious freedom. But, according to him, religious fr dom is subjection to his teachings, not the constitutio right of the citizen to spurn, let alone oppose, it.

Liberty of worship ceases where the pope's definit of freedom prevails. *"The liberty of worship* is ba on the principle that every man is free to profess religion he may choose or none. If it be asked wh of the many conflicting religions it is necessary to ad reason and the natural law unhesitatingly tell us to pr tice that one which God enjoins" . . . Now which might that be?

"Since then," Leo continues, "the profession of *religion* is neccessary in the State, that religion *must professed* which alone is true, and which can be rec nized without difficulty, especially in Catholic Sta because the marks of truth are, as it were, engra upon it." Accordingly religious freedom is to be h down to the religion approved by Rome . . . its o And if difficulties are in the way of recognizing Rom religion as the true one, what is the police force of state for but to protect "religious freedom" by suppre ing that of the dissentor?

Freedom of the Press

Equally simple is the principle of the liberty of press. It does not include the reading of books dis proved by the pope. Says Leo XIII: "The liberty thinking and publishing whatever each one likes, wi out any hindrance, is not in itself an advantage o which society can wisely rejoice. Liberty is a po perfecting man and should have truth and goodness its object. Whatever, therefore, is opposed to virtue truth may not rightly be brought temptingly before eye of man, *much less sanctioned by the favor or p tection of the law.* To exclude the Church, founded God himself, from the business of life, *from the po*

making laws, is a grave and fatal error." In Spain, ere the pope's blueprint of the right sort of governnt has been wrought into the structure of the State, ksellers are now punished for selling the books on pope's Index. Nor is there any doubt that, when Roman Church has the power of making laws for the people, denied her in our democracy, there will freedom to express one's opinion, . . . so it is in harny with that of the pope. "Lying opinions," accordto Leo XIII, "than which no mental plague is greater, uld be diligently repressed by the public authority, they insidiously work the ruin of the State."

Equally emphatical is his declaration that the Catho- Church protects the freedom of conscience, provided science functions under the impact of what passes truth under his authority. Americans have been wont palliate such outrages upon humanity as the martyrn of Hus and Savonarola, the exhumation and burn- of Wiclif's bones, merely as marks of a cruel age. the light of the pope's encyclicals, however, they asne a stern moral grandeur called for always and evwhere; they were steps in the liberation of the mind m "error."

Canon Law to be Supreme

For the view expressed in this paper, that freedom, the popes view it, is a condition in which the temporal thorities exclude error from circulation at the pope's hest, we have no less an authority than the papal non Law, which, according to the pope has precedence r every other law. In 1870, when Canon Law was e more codified, a professor of that law, A. T. von ulte, was directed to reduce it to its quintessential ms. After strenuous effort, this is the screed he ded to his superiors.

I. All human power is of evil, and must, therefore, subject to the pope.

II. The temporal powers must act *unconditionally,* in ordance with the orders of the spiritual.

III. The Church has authority to grant or to take ay any temporal possessions.

IV. The pope has the right to give countries and gions which are not Catholic to Catholic rulers who reduce them to subjection.

V. The pope may reduce to obedience those Christian bjects whose ruling power is under the papal interdict.

VI. The Church has the right to practice the uncontional censure of books.

VIII. The pope has the right to annul state laws, aties, constitutions, etc., and to absolve from obedience ereto, so soon as they seem to be detrimental to the urch, *or to the* rights of the clergy.

IX. The pope possesses the right of admonishing, if ed be, of punishing, temporal rulers, emperors, and ngs; as well as of drawing them before the spiritual rum in any case in which a mortal sin occurs.

X. The pope has the right to absolve from oaths and from obedience to the persons and laws of the princes whom he excommunicates.

XI. The pope may release from every obligation, oath, vow *either before* or after being made.

XII. The pope may annul all legal relations of those in the ban, *especially their marriages.*

XIII. The execution of papal commands for the persecution of heretics *causes remission of sins.* (Crusaders were given plenary absolution.)

XIV. He who kills one excommunicated *is no murderer in the legal sense.*

The preparation of this syllabus was the last commission undertaken by Professor von Schulte for his chief. He left the papal establishment to become identified with the Old Catholic Church, which has cast aside both the pope and the Jesuit.

State Religion According to the Pope

Should any one still doubt the writer's thesis that the Roman concept of freedom is freedom from "error" by means of enforced submission to the pope, Leo XIII can enlighten him: "The state," says he, "should profess religion. It is sin for the state not to have care for religion as something beyond its scope . . . *or out of many forms of religion to adopt that one which chimes in with fancy.* . . . Care must be taken to preserve unharmed and unimpeded the religion whereof the practice is the link connecting man with God. . . . Over the mighty multitude God has Himself set rulers to govern, and He has willed that *one* should be the head of all, *and the chief and unerring teacher of truth,* to whom he has given the keys of the Kingdom of Heaven. . . . Just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted authority." Let there be no mistake about it; the Roman objective for the completion of freedom in America is papal supremacy.

In view of such ideas, the fountainhead of kindred aspirations and activities, the assigning to the papal church of a preferential status is not a political peccadillo. Rome demands it by divine right. No true American can read without indignation what construction the pope himself places upon gratifying his demands. Speaking of the pope's right to demand recognition by government, Leo XIII pontificates: "This authority (the demand for recognition of its claims by government) the church has never failed to claim for herself *and openly to exercise.* . . . The Roman Pontiffs have never shrunk from defending it with unbending constancy. Nay, more, *princes and all invested with power to rule have themselves approved it,* alike in theory and in practice. It can not be called in question that, in the making of treaties, in the transaction of business matters, *in the sending and receiving of ambassadors,* and in the interchange of other kinds of official dealings, they have been wont to deal with the Church as a *supreme* and legitimate power." Does our president realize how the pope views the embassy he lacks the guts to abrogate? According to the pope, he thereby recognizes his church as *supreme.*

When a Roman Priest is Naturalized

In view of the Roman Church condemning our constitutional law regarding the relation of church and state as well as our Bill of Rights in its time-honored American sense, we may well ask how any Romanist, especially an intellectual priest or prelate, can, at his naturalization, take an oath on the American constitution. Is he not under oath to the pope to carry into execution the papal scheme against any political setup varying from it? Such problem has long ceased to be a major one for a loyal son of Rome. That church, specifically Leo XIII, has decided that laws in conflict with the principles of the Roman Church have no validity. From the many effusions on the subject we are safe in quoting the opinion of the Jesuit Lehmkuhl as thoroughly representative: "The fact that such laws (those in conflict with the Roman ideology) have proceeded from the legislative power by no means *implies that they are true laws.* In reality and in truth they are no pronouncements of reason at all, inasmuch as, in more respects than one, they are unjust, being in violation *of the superior law of the church,* thus violating the right of the priest, the right of the Catholic people. For this reason such laws represent legitimate authority no more than would be the case should the French government make laws for the German Realm."

Well may we pray in face of such Jesuitry, that the time may come soon when an American judge shall require of a priest of Rome asking for the honor of citizenship to issue a disclaimer of the grandiose claims of his chief, to papal supremacy, and the invalidation of American laws by papal fiat as condition of having it conferred.

How the Pope Would Neutralize Laws Adverse to His Ideas of Headship

Nor are the pronouncements of the pope regarding the right-of-way of the Church's principles in government without implementation. Rome exhorts its religionists to seek public office *for the very purpose of neutralizing the effect of the laws* which inhibit the aggrandizement of the Roman Church in terms of political power. Again Leo XIII speaking: "It is also of great moment to the public welfare to take a *prudent* part in the business of public administration and to endeavor above all to introduce effective measures, so that, as becomes a Christian people, *public provision may be made for the instruction of youth in religion and morality.* Upon these things the welfare of every state greatly depends. . . . Furthermore, it is in general fitting and salutary that Catholics should extend their efforts *beyond this restricted sphere* (municipal politics) *and give their attention to national politics.* It follows therefore *clearly* that Catholics have just reasons for taking part in the conduct of public affairs. . . . In so doing they assume no responsibility of approving what is blameworthy in the actual methods of government, *but seek to turn these very methods, so far as possible, to the genuine and true public good, and to use their best endeavors at the same time to diffuse as it may into all the veins of the s the healthy sap and blood of Christian wisdom and tue.*" What is this but an order by their head to Am can Catholics to sabotage our political institutions?

How faithfully the papal blueprint has been follo by the pope's loyal men! The Pendergasts, the Fly the Kellys, the Hagues, how they infuse into the healthy American situation "the healthy sap and bl of Christian wisdom and virtue!" How the loyal Ca lics of Boston voted their mayor Curley back into o out of the clink, where he languished for a double felo How faithfully the Catholic members in the school boa of a Cincinnati suburb invested nuns with the teach office in the public schools, their salaries flowing the archbishop's pockets! Missouri hears Leo's inju tion and seventeen public schools are staffed by n North Dakota hears the pope's words, and seve priests function as superintendents of as many pu schools! Using Pope Leo's words, "turning those bla worthy methods to the genuine and true public go is right! Not in those schools will the American idea upheld against that of the pope! Thanks to the papal cyclicals, the Trojan Horse is in commission. Thou for wise reasons, not organized as a party, the pa sympathizers are the most compact political elemen the country.

What is to Be Done?

What is to be done? Rome is out to conquer. Un our other religious societies, Rome can not carry o the American frame of government and be consis with itself. It is bound to change it, unless the Amer people arise in their majesty and check the transla of Rome's political principles into practice. Goethe spoken a word which is truly appropriate to the si tion in our homeland as affected by the Roman men

"So wie du bist, so wie du angegangen,
So musst du sein, dir kannst du nicht entgehn."
(Such as you are; as you've set out to be,
So you must be; you can't escape from self.)

This is true, not of the individual only, but of the m ple personality, the community, as well.

How elemental is the force of character in compel action in consonance with itself! The pope, to speak Leo XIII, is "as God on earth," and the very gov ment, which has made our homeland the last, best H on earth, which has given the Catholic Church u peded freedom to grow and to spread, whose great under God is due to its noble constitution, is to ass the Roman likeness so that the pope and his Myrmic may prevail! What is to be done? We must assert American principles at the polls and through the p or the time will come when the America of Washin and Lincoln shall be no more.

To be specific, we should turn down at the polls, candidate for the presidency who will not pledge h self to withdraw the ambassador to the Vatican sh he be elected; likewise any candidate for the Senat

House who will not pledge himself to vote against appropriation for said embassy. Only recently our ople have shown at the polls that the American idea l lives. In North College Hill, the public school will restored to its constituency since the latest election members of the school board has put Americans in ntrol. Likewise in Chicago, the Kelley-MacCahee com-nation has gone to pieces when Mayor Kelley was com-lled to yield to the outraged citizenry which had seen at city's public school system sabotaged in the interest the Roman rival system. Let us not surrender to Roman stealth what can still be maintained by patriotic vigor! It is time for our leaders to leap to action. Americans need to ponder what Gladstone wrote in his own day (in his book "Vaticanism"):

"I see the great personage (the pope) under ill advice, aiming heavy and, as far as he can make them so, deadly blows at the freedom of mankind, and therein not only at the structure of society, but at the very constitution of our nature, and the high designs of Providence for trying and training it."

The End

It's a Philosophy of History We Need!

By Benjamin Lotz

EVERY MAN has some kind of philosophy of life though he may not have thought much about it. It is more important than his bank account though would be likely to deny it. If he rents a room, his ndlady ought to be more interested in it than the money happens to have in his wallet. A genuine Christian ll have a true philosophy of life for Jesus Christ will cupy a unique place. His place will be central.

Maybe every Christian ought to have something more an a philosophy of life. He ought to have what is lled a *philosophy of history*. At least, that is the ideal r the Christian who has some time for reflection and ading.

A philosophy of history is not formulated over night. comes to a man after study and sober thought. Per-ps a philosophy of history is not any man's private operty. He has received aid from too many sources claim it exclusively as his own. In this way, it differs om a philosophy of life.

For a philosophy of life is a man's own way of life. belongs exclusively to him. A philosophy of history n be borrowed, at least in part, from another. It is mething that we can always adopt and adapt.

The ancients had many philosophies of history for ey were versatile thinkers. Of course, you will not nd them listed as such in any library catalog. These ilosophies had one thing in common. They believed at this world was sufficient in itself and they based eir philosophies on this belief. The world seemed asonable enough for them and by adapting themselves the world, they felt they had a good chance for hap-iness and well being. It was the optimistic spirit that ervaded what Browning called the "morning of phi-sophy."

The early Christians had a philosophy of history as e Book of Acts abundantly shows. It was based on e law and the prophets but it did not share the easy ptimism of the Greeks and Romans. In fact, Christians ave never been able to hold the facile spirit of secular hilosophy. They have felt the power of sin too keenly or that.

Two books will furnish illustrations for this whole matter. Both of them were written by Henry Adams, a member of a famous New England family which boasted of two presidents of the United States. Adams' life was a life of thought, though it does not concern us here. Our interest is in two books which he wrote.

The first volume is called *Mont St. Michel and Chartres,* first published over forty years ago. If you ask for the book at your local library, you will think it deals largely with Medieval architecture, stained glass and old French poetry. If you come to that conclusion after having read the book, you simply have not read it carefully.

This book has another purpose, though that purpose is not easy to discover. It is something like this. Henry Adams tries to show that this age of the great cathedrals was a unified period of life. God was the unity of the age and the Virgin Mary was the symbol of the age. When men erected churches and cathedrals to the Virgin's honor, they looked upon the Christian faith as a great force that brought mankind together. This was the true philosophy of the century that men called the age of faith. Of course, it is an idealized picture but the century did have a unity few ages have known.

Henry Adams wrote another book called the *Education of Henry Adams.* This volume shows the contrast of modern life with the thirteenth century. The title sounds very much like an autobiography. In fact, the book does contain facts concerning Adams' life and tells much interesting history at the same time.

The book is not really an autobiography. Rather it is the serious attempt of a sensitive spirit to understand the age in which he lived at the turn of the last century. Adams found a symbol for his age just as he had found one for the thirteenth century. This time it was not the Virgin but the electric dynamo! He saw it at the exposition in St. Louis and stood marveling at it.

This dynamo revealed that the world had lost its sense of unity. Instead multiplicity had taken its place. No longer were men held together, as he believed they were in the thirtenth century, by a single devotion. Times had

changed Henry Adams thought, I am sure, for the worse not for the better.

These two volumes comprise a philosophy of history, a way of looking at the world with the help of the historical past. And the study of the past revealed a disintegration from unity to multiplicity, from religion to materialism. The world was not growing better.

Of course, there is a great deal of truth to this reading of history but it is not the whole truth. The Christian scholar—particularly one of the Reformation school of thought—will find some serious flaws reading history in this fashion. Perhaps it will be well to point out a few of them for they will aid us in a truer conception of the past. The knowledge of them will give us a surer philosophy of history.

It is true that the Virgin was the symbol of unity for the thirteenth century but that was due to the fact that Christians were under the bondage of tradition and superstition. It would take the preaching of the pure Gospel to free mankind from this bondage. A unity is not good in itself even though it binds people together in one devotion. A false unity can do that!

The message of the Reformation made mankind aware of the Christian liberty that came with the Gospel. It would emancipate men from the thralldom of the letter and usher in the freedom of the spirit. Naturally those who were not true Christians would misuse their freedom and turn liberty into license. Such a result could be expected by anyone who knows a little about human nature.

The nineteenth century was a period of many changes and the four decades and more of this century have ushered in still greater ones. The many facets of tru revealed, the numerous inventions, the victories of sc ence make it difficult to perceive the real unity in t hands of the eternal *Synthesizer* who is the Creator a Lord of the world. Unfortunately Adams lost sight this fact, or, if he did see it, pointed it out too feebly be understood.

The Christian in formulating a philosophy of histo must go beyond Henry Adams. Historical analysis important and our Lutheran historians can do the Chur a great service in this field. It is an important step b it is only one step. It is diagnosis but it must not st with diagnosis. The remedy must be prescribed a Christianity alone can do that.

Here the Christian theologian and philosopher ent the scene. If the world has gone insane, they must c it back to sanity. If, like the Greeks of old, mankii trusts too much in this world and its evanescent glo they must bear witness that Christians are citizens two worlds. Their real and lasting citizenship is heaven.

One of the greatest Christian philosophers of histo was St. Augustine. His *City of God* has a message a a meaning for our time. It is still not without real si nificance. But modern times need modern interpret tions of the eternal Gospel. Perhaps in the present ce tury, some great soul, great in gifts of mind and hea will write a new philosophy of history that will he mankind in its early pilgrimage. For the world is ma home for a while. Here he must live and do his wo striving while there is time until the night comes t will lead him into the perfect day.

Educational Evangelism

BY EDUCATIONAL EVANGELISM I mean the part our Christian educational agencies, particularly the Sunday school, can play in the growth of the kingdom of God. Let us consider the subject under two heads: Some Reasons for Educational Evangelism, and Some Methods in Educational Evangelism.

I. Reasons for Educational Evangelism

In the first place, any reason for evangelism in general is a reason for all types of soul-winning, including that which is done by our educational agencies. When once we are convinced that soul-winning is our business, and that we have not been attending to our business with the degree of zeal that its importance warrants, we shall begin to examine all of our contacts with the unchurched part of our community with the idea of making those contacts more fruitful of eternal results. And one of those contacts with the community is the Sunday school. Much of what I shall say is applicable also to other educational efforts of the local congregation, like the vacation Bible school and the weekday church school; but I intend to pay particular attention to the Sunday school.

All the churches are waking up to the importance of winning America. We hear of a Crusade for Christ, of a Crusade for a Christian World, of a Crusade for Chr through Evangelism. And other denominations, witho naming their plan a "Crusade," are nevertheless active engaged in making church membership more attracti One of these denominations, at a meeting of its leade not long ago, heard one of the speakers say, "Too ma look upon our Church as a nice clean refrigerator which a few select souls can be saved from spoiling. W need something to set them on fire."

Losses Startling

What is the reason for this new emphasis on so winning? Last year the Methodist Church added o million names to its rolls, the largest group of accessio it is said, to any church in any one year in all histo A good many of them were names of persons who h allowed their church membership to lapse and who we reinstated; but more of them were new names. We r joice at the success of the Methodist Church in its Cr sade, but at the same time wonder why, if this potent harvest of souls was available, it had not been gather in long before. Why this sudden interest?

It is not so sudden, and of course it is not confined the Methodist Church alone. A decade or two ago t

nomination and others began to be aware of a decline membership that was alarming. At the convention of e Ohio Conference of the Methodist Episcopal Church 1928, Bishop Edgar Blake said, "Methodism is losing 5,000 names off its rolls each year. At that rate, with- the next ten years 1,000,000 names will be wiped off e membership. No church can stand this." The New rk State Convention of the Northern Baptist Church ported in 1932 a loss in the preceding five years of 99 in membership and of 7,266 in Sunday School en- lment. That was one state alone. As late as 1944 the nerican Baptist Home Mission Society reported that nday school attendance in that body had fallen off 0,000 in the last twenty years. That same year the thodists admitted a loss of 432,000 in church school rollment in the preceding four years. Even in the utheran Church there was a decline in total church hool enrollment of 82,233 from 1940 to 1942; many of em, no doubt, young soldiers away from home (and is accounts partially for the loss in other denomina- ns, too).

Not long ago a Presbyterian paper published these gures, showing increases in church membership from 26 to 1944:

The Methodist Church.....	19.0%
Northern Baptist Convention...	20.6%
Church of the Nazarene.....	194.0%
Latter Day Saints.....	60.5%
Protestant Episcopal	19.8%
United Lutheran Church.....	39.2%
Presbyterian, U. S. A.....	7.7%

e Presbyterian editor added this comment: "In other rds, our membership increase has been about one- urth of the rate of growth of church membership in neral, and slightly over one-third of the rate of popu- tion increase. Let's not kid ourselves. *Something eds to be done that we haven't been doing.*"—A lot other denominations were thinking the same thing.

Declining Revivalism

For some time revivalism as a method of soul-winning nong the larger and older denominations had been aning in importance. This was probably due to a com- nation of causes. For one thing the country was grow- g up culturally and the sometimes blatant methods of e professional revivalist with his vocabulary of vitu- eration did not seem so attractive. Religion was be- ming more intelligent and less sentimental.

Then, too, in the very denominations where revival- m had been the standard method of soul-winning, odernism had been making inroads. However crude s methods, revivalism had preached the old Gospel, e Gospel of an atoning Savior for a sinful world. But ith modernism there began to come doubts in many rcles both as to the sinfulness and helplessness of man, d as to the necessity of a blood atonement. To one ho is so sophisticated as to doubt the inspiration of od's Word, there cannot be much attraction in the reaching of the old-time revivalist with its cross and s Lamb of God for sinners slain. The older denomina- ons found an increasing number of their more impor- tant pulpits turning to the proclamation of a religion of humanitarianism, of salvation by character, of good works. (This is an over-simplified generalization, for there were many in all denominations, both in the pul- pits and in the pews, who never surrendered the old Gospel. But that the entrance of modernism did have the effect of lessening the interest in revivalistic methods can hardly be denied.)

A third factor in the decline of revivalism was the growing science of psychology. We began to understand more of what took place in the development of person- ality. And the more we understood, the clearer it be- came that the earliest years of life are of tremendous importance. If the psychologists were right in asserting that the first five years are largely determinative of character for life, then it must be distinctly an inferior method of soul-winning that passed the child by and sought to win the adolescent and the adult by an emo- tional conversion. The churches had long known that the Sunday schools were the source from which they de- rived their most numerous accessions and their most stable members; but now they began to understand why. Everything pointed to the importance of educational evangelism.

Rise of New Sects

As the older denominations became more sophisticated and dignified, as their churches became more classical and their ministers more highbrow and their congrega- tions more upper-crust, they left a certain vacuum as far as religion among the poor was concerned. Into this empty space, to fill a need that the society churches were not meeting, rushed various new churches, store-front churches, churches where people of the neglected areas of our cities could feel at home, and churches that for the most part continued the revivalistic methods and emphases.

Look again at that table of increases given above. Take out of it the figures for the Methodists, Baptists, Pres- byterians and Episcopalians, and average them. You find that the average increase in those four standard older denominations over a period of nineteen years was just under 17 per cent. The one large Lutheran body repre- sented in the group had a rate of growth more than twice that average. But look at the figures for the Church of the Nazarene—194 per cent increase in the same period! I understand, of course, that if a church had only one member to start with and that one gained two new members in a given period, that would be a 200 per cent increase. No doubt it is much easier for a small church to multiply itself by three in twenty years than for a church that has several million members to begin with. But after all is said and done, and after all the excuses are made, the fact remains that some of the newer churches are finding and winning souls at a rate that puts the older churches to shame. Here was an- other incentive for more intensive evangelism.

Danger from Without

Besides, the sophisticated religion of our times did not seem to be very successful in getting results. Salvation

by character apparently was not going to produce a millennium after all. The world seemed to be getting worse and worse. There was a world war, followed by a moral let-down, followed by a boom, followed by a depression, followed by another world war, followed by another moral let-down. There was evidently something wrong with the world; and there was more than a suspicion that there was something wrong with the church or it would have had more of an influence on the course of history and the morals of the race. Where was that spiritual vitality, that moral earnestness that had stormed the ramparts of intrenched heathenism in the first centuries and laid the world captive at the feet of the Nazarene? Where was that intent concern for the Word of God and the will of God that had lifted the Church out of its dead formalism four hundred years ago and sent a new electric wave of Christian life and faith through the nations? Could we recapture that vital spark? Was it possible for the human race to live together in a shrunken world without the motivation of religious faith? The Church began to stir herself to meet the challenge.

There were two phases to this challenge of encroaching heathenism. One was the heathenism in our own Christian lands, the increasing devotion to wealth and comfort and convenience and ease and entertainment; what philosophers call a sensate civilization and religious leaders call secularism. Organized Christianity was losing its hold in the very lands of its strength. One manifestation in this country was the increase in crime, and especially adolescent crime. The churches began to talk about ways to combat juvenile delinquency. It was pointed out that millions of children grow up in this country with no religious contacts whatever, and the importance of educational evangelism in the early years was emphasized.

The other phase of the challenge to the churches was the rising spectre of organized atheism in the East. Communism as a political philosophy could be tolerated; but those who espouse Communism are not content to let it remain a political philosophy. To their theories they give the devotion of religious fanatics, and a part of their fanaticism is the relentless extirpation of all religious faith. They carefully indoctrinate the children and see to it that they have access to no other ideas. The churches began to see that they are engaged in an ideological war; either they must capture the mind and heart of the rising generation or someone else will. Again the importance of educational evangelism is clearly indicate

Personal Work Necessary

Let me point out another reason for the importan of educational evangelism. All soul-winning sooner later involves the essential element of personal tes mony. Sometimes we tend to overlook that or even persuade ourselves that we can by-pass this most impo tant step. Revivalism trained Christians to adopt th attitude; soul-winning was the business of the profe sional evangelist, and the ordinary Christian—even t ordinary pastor—was not supposed to be able to do

Now that other methods have in some measure su planted revivalism, Christians are still trying to dod their personal responsibility in soul-winning. We inve all kinds of mass-methods to take the place of revivalis which was also a mass-method, and avoid the person contact with the unsaved which we somehow dread. L us face it: souls are only saved by personal work. W cannot hide behind billboards, for a billboard nev brought a soul to Christ. All it does—at the best—is send someone to a Christian to learn more. We cann hide behind a snowstorm of tracts scattered by tho sands. A tract can never baptize an inquirer. All can do—at the best—is to send the inquirer to a Chr tian for more light and guidance. We cannot even hi behind prayers, supposing that we can do our part that fashion. A man said once that he had prayed years that God would send someone to win his unco verted neighbor, and that finally God had sent someo "Whom did God send?" he was asked; and with a lit smile he said, "He sent me."

I am not decrying advertising or tracts or prayers, y understand; I believe in them. But I am trying to sh that none of them, nor any other method, will elimin the necessity of personal work. And here is the poi personal work is done much more easily with childr than with older persons. Before their eager, inquiri minds and their child-like trust our hesitancy and re cence retreat, and we can easily tell them of the Sav we love and whom they also instinctively love. Sin personal work must be done, why not do it when it c be done most easily and has the most far-reaching sults? In other words, educational evangelism!

—D

(To be concluded)

Soft Footfalls

Life that has spent itself in looking back,
That has no future to behold, is dead.
Thus were the evening curses on men's souls,
And morning's promise better left unsaid.

But down the hallway of the centuries,
Echoing lightly, come the soft footfalls,
Moving unhindered through the hollow years.
And suddenly they cease, a strange voice calls,
Piercing the din and warring. Tired eyes,
Blurred with their tears, turn wearily to see
Their newest grief. And empty faces twist
To glimpse the Man who whispers, "Follow Me."

They move to follow Him, but it is hard
For men who tremble in the blinding Sun.
And they would fall to death and into night
Did He not take their hand and lead them on.

—Walter Riess

Be Not Conformed

A Chapel Address

And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.

—Rom. 12:2.

Be not conformed. It is very easy to say. But the nonconformist is a marked man. It is said that crows will drive a white crow out of the flock or kill it. Let the fashions change from short skirts to the new look, and all the newspapers in the country—edited by mere men—may condemn the change as uneconomic and unaesthetic; but within a few months any woman who cares what other women say of her will be letting down her hems. And let no lord of creation suppose that he is made of sterner stuff; my memory goes back to the pork-pie hat and the pegtop trousers on every college campus in the land.

Conformity or nonconformity, however, are not always concerned with such comparatively unimportant things as dress. There are fashions in philosophy, fashions in habits, fashions in mental attitudes; and it is always hard to swim against the stream. If it is fashionable in a college bull session to take a cynical attitude toward virtue in women and integrity in men, how easy it is to let the lip curl and the scorn flow! You are conforming to the pattern. It is a kind of protective coloration; you don't want to be a white crow. If it becomes fashionable to criticize the president of the institution, or point out the mistakes of the coach, or ridicule the speech habits of a professor, it may be as much as your campus reputation is worth to dare to say anything good about the victim. As Mark Antony said,

> But yesterday the word of Caesar might
> Have stood against the world; now lies he there,
> And none so poor to do him reverence.

II

And yet the apostle says, "Be not conformed." He is calling upon Christians to be different, to stand out, to give up this protective coloration of looking just like everyone else, of thinking just like everyone else, of acting just like everyone else. "Be not conformed to this world." The reason for that is that this world has had its pattern warped and its judgment perverted. To follow a twisted and corrupt pattern of life after one has become aware that it is twisted and corrupt is an act of unintelligence. It is as foolish as the conduct of the North Pelker's Falls Art, Literature and Uplift Society whose members go into ecstasies over the misshapen sculpture and formless daubs of the surrealists because that happens to be the thing to do, and you might be considered lacking in culture if you failed to conform. Bosh! If you are convinced that a thing is ugly and trashy, say so.

And there is plenty of ugliness and trashiness in the world for you to splinter your lances against. It is there because the whole pattern of life is warped by sin. Not that we are ignorant of what the true pattern is. God has not left Himself without witness. Our text speaks of that good and acceptable and perfect will of God. But because men's minds are twisted they keep choosing the cheap in preference to the precious, the base in preference to the noble, the ugly in preference to the beautiful—like the village idiot with knowing leer picking the shiny penny out of the handful of coins extended to him. And so we have politicians who are slick rather than statesmen who are upright, because we have elected the slick ones. And we are deluged with floods of lying propaganda because we have demonstrated that we are suckers for a smooth lie, or a loud one. And we fall for the trash that comes out of Hollywood in a nauseous stream, so that a stranger from another planet might conclude that the only thing that punctuates a fashionable American's long string of wives or husbands is another drink, or another drunk.

III

How are we going to get strength to be nonconformists in a crooked world? Not out of ourselves. That dream of lifting ourselves by our own bootstraps is a bit of cunning propaganda by a very great and very depraved intelligence; but it has served him well. It has been so successful that you will even hear it preached from what pass for Christian pulpits in the form of salvation by character. Paul is under no such delusion. Earlier in this letter he has said, "I know that in me, that is in my flesh, dwelleth no good thing. For to will is present with me, but how to perform that which is good I find not. For the good that I would I do not, but the evil which I would not, that I do. . . . O wretched man that I am! Who will deliver me from the body of this death? I thank God through Jesus Christ our Lord."

The transforming power comes from without. We do not transform ourselves, but we *are* transformed by the renewing of our minds. God shines in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, and then we can begin to live the transformed life. Then we can begin to distinguish real from spurious values. Then we can say with Paul, "I live; yet not I, but Christ liveth in me. And the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me."

—D.

The Reader's Viewpoint

CHURCH SCHOOL SUPPORT

Sir:

Your editorial, "Taxes for Church Schools?", in the November *OUTLOOK* provoked the following thoughts on the same subject.

It is generally considered a desirable thing to provide adequately for religious instruction in our country. But since the state is not able—is not permitted—to attend to this matter, the work must of necessity be done by the church by means of parochial schools. But when the church moves to carry out this most desirable and necessary function it finds that it has a very strong competitor—the state school system. The state schools not only ask for the allegiance of the school-aged citizens and their parents, but by force of law demand that they support those schools with their money. If now the parents should choose through their church to make use of another school system, which gives their children the equivalent of public school education plus religion, they are not for that reason excused from supporting the public schools.

Hence, to make use of any other school besides that of the state means that a person has to support two instead of one school system. On the basis of simple arithmetic we understand that it means the doubling of our expenses, making such an alternate choice of school less attractive and in certain cases even impossible. From this we see that our present educational set-up is not neutral in the matter of religious instruction, but definitely discourages and interferes with it. We are bound by law to a system which we have found to be unsatisfactory.

It is against such a background that we must look at the present day discussions and proposals in regard to state support of church schools. The proposals made by the Roman Church and others are reactions to an unsatisfactory set-up. They are reform attempts. If the state permits me to use an alternate school system, why should it demand payment for a service which I have not received, but have by the state's own permission exchanged for another? If the state is not able to give a certain desirable service to its growing youth, should it not be ready to make the situation more tolerable for an agency, the church, which is ready to perform the service? It would seem unreasonable for the Oakland Bay Bridge authorities to demand a toll from me when I enter San Francisco by the Golden Gate Bridge!

No doubt the complications involved in remedying the present unsatisfactory situation scare most of us from even thinking much about it. Thus far very little has been presented in an affirmative way. I do not have any solution either. Nor do I think that any ideal solution is possible, though an improvement to the present state of things might be.

In thinking about the matter the following propositions suggest themselves for discussion and development:

1) Let necessary adjustments and plans be made so that the state schools will from now on teach religion, at least to a limited extent; or

2) Let the state consider and decide how it might encourage the churches to take care of religious education; or

3) Let the state give up all its educational work to the church; or

4) Let the church launch out upon such a vigorous program of education that it will, in spite of the present disadvantages, gradually overshadow the public school system, making it less necessary, less extensive, and less expensive.

W. I. Ylonen, Cloquet, Minn.

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Sir:

Permit me to compliment you on your editorial in the *LUTHERAN OUTLOOK* for November, entitled "Taxes for Church Schools?", and to assure you that I am in complete accord with its every word.

The principle of the separation of church and state is sacred, and everyone knows to what venomous attacks it is exposed in these troublesome days. Your editorial pronouncement is refreshing.

Sincerely,

E. A. Brauer, Joliet, Ill.

— — —

THE CANON

Sir:

This is an open letter to Mr. J. O. Lang. I have just finished reading your article on the Canon in the *OUTLOOK*. I read it with interest because with Luther I say: "I read the Fathers, just as I read the Sophists and the Popes. I like to learn of other times, to see what other men have thought; I do not feel that I must follow them. *I have the Word of God!* If this course had been followed, then the Church today had not been Antichrist's own Babylon." (The thought is Luther's, the wording mine.)

With the traditional defense of the inspiration of the Canon as presented in the essay I have no quarrel. Yet I fear it has come to be something of an obsession in Lutheran circles in spite of the fact that it is essentially anti-Lutheran in spirit. A single quotation from Luther will substantiate this charge. I take it from *"Die Helden der christlichen Kirche"* by A. Werner. Werner is quoting Luther on the problem of the authority of God's Word. He mentions the Romish claims on authority and says, "But Luther tossed this authority overboard." Werner continues: "Luther said: 'The Romish say, How can we know just what is God's Word, what is true or false? We must learn that from the Popes and the Councils. Oh, well,' answers Luther, 'they may decide and conclude what they will, nevertheless I say that thereon you cannot rest your confidence or calm your conscience; *you must yourself make your decision.* Your need is at stake, your life is at stake, therefore *God must tell you in the heart: This is God's Word,* for otherwise it is not sure.' And he continues, 'From the Word God has taught me, no one shall push me away, and that I must know as surely as that three and two make five, and that a yard is longer than a half.'" Werner concludes, "And this is Luther's greatness, that he was able to tear himself loose from the human authority slavery to place himself wholly and undividedly under the authority of the Word" (See Uhlhorn, p. 27).

Two things grieve my spirit in this matter. One, that we latter-day Lutherans repudiate this tower of strength, the greatest gift of Luther and the Reformation, and skulk back under the flimsy shelter of the Church Councils of the Old and New Testament churches. The other, that we confuse

e issue and miss the mark! Here is no question of whether e Scriptures are inspired; the real issue is whether those ho established the Canon were inspired, and on them we all build our hopes and trust. With Luther I refuse to do it—and I am no "modernist"!!

Often in my 27-year ministry I have thanked God for a le remark nestled in our old Swedish Catechism under e "Proofs that the Bible is God's Word." After listing the ditional proofs there is added the remark: *"But the best oof is nevertheless the proof of experience, or that one has perienced its power in one's own heart and in one's own e."* Spurgeon only echoed Luther and our Swedish Catechism when he gave us the winged word: "I know that the ble is inspired because it inspires me."

A word of explanation may be necessary. Our present non is a good, wise, and relatively adequate choice of oks to be included in a Bible. However I could hardly be nvinced that the book of Esther did not find a place beuse it reflects a bit of glory on the Jewish race, or the ng of Songs because of its airy flights of imagination and auty of language. And although some of us (Lutherans) d assurance of inspiration in the Scriptures elsewhere an in the "traditions of the elders," whether of the O. T. urch or the N. T. Church that boasts of its orthodoxy, we ink by preference from the clearer fountain of "accepted" oks, all the while we reserve for ourselves the God-given ht to find inspiration in other books which we know to ve been known and loved and used in the early days of e Christian Church.

It happens that a friend gave me the volume you men-n in your essay, "The Lost Books of the Bible," published Alpha House in 1927. I have read it all with discretion, t also with intense interest and profit; particularly the ter of Aristeas in re the translation of the O. T. books o Greek for Ptolemy Philadelphus. To me it is an unrdonable sin, and a tragic loss, that this Letter and the alms and Odes of Solomon are not made available and commended to students of the Scriptures in our Church. der Christian criticism reading of the Testaments of the velve Patriarchs can surely be very wholesome and helpl.

t also have a volume of "The Apocryphal Books of the w Testament," published in England in 1825, which I ad and re-read. I am astounded that the Church has alved, for example, the Epistle of Barnabas, the two epistles Clement, the epistles of Ignatius, etc., and above all the dache, to be so to speak thrown into a trash barrel and oved down into the church basement. Granted that they ed not be included in the volume that the Church chooses designate the Bible, I doubt that even the most rabid nonist would venture to deny that they are Scriptures, usel for our instruction and inspiration.

This Open Letter is written with a depressed spirit and sad heart after having read all the essays anent "Inspiran of the Bible" (meaning, of course, inspiration of the non!) in the Outlook the past years. To me it seems so agically beside the issue. God's Word does not need our or bulwarks, whether of the O. T. Church, the N. T. urches, or the modern critics of Luther. The issue, and our real problem, is to get Lutheran Christians to *"Tolle, lege!"* Even many of our Lutheran preachers need the admonition; so many are trying to preach with a dead battery —they haven't really learned to get it recharged at the Power Station.

This is our Lutheran tragedy,
In pulpit and in pew:
Many praise the Word of God,
But those who read are few.
Sincerely yours,

Eric J. Heurlin, Escalon, Calif.

— — —

Dear Pastor Heurlin:

I do not subscribe to the "Sacrosanct" of the Council of Constance of 1414-1417 which views a decision of a church council as the voice of the Holy Spirit. The Councils of Laodicea, Hippo and Carthage did not make the Canon any more than the Council of Nicaea established the doctrine of the Deity of Jesus Christ. The former councils bore witness to the unbroken testimony to the divine origin of certain books, and the latter bore testimony to the divinely revealed fact of the Deity of Jesus Christ, and nothing more. There was no "inspired selection" of books, and Dr. Shailer Mathew's accusation to the contrary, conservative orthodox Christians do not claim one. The whole thesis of my article was that God, not man, made the Canon, and that God made it not by inspiring a decision of a church council, but by moving certain men to write the Scriptures. To be sure, a discussion of the Canon is not the starting point with which to approach the unconverted man. A man does not first satisfy himself concerning the inspiration of the Scriptures, and then begin to search those Scriptures to find Christ. The experience is usually the opposite. Through the preaching or reading of God's Word the man is convicted of his sin and is brought to faith through the power of the Gospel, but once having found that beautiful Savior, he begins to realize the source of the teachings concerning Jesus, and arrives at the doctrine of the verbal inspiration of the Scriptures, and concludes that those Scriptures which have brought him that wonderful peace in the Redeemer are what they claim to be and what the Church has testified that they are, the inspired Word of God, and he is willing to accept those Scriptures and rely upon their every statement.

Furthermore, since when has it become a custom in the Lutheran Church to settle everything by a statement from Luther? Luther is not the patron saint of the Lutheran Church nor its inspired and infallible prophet. The only writings of Luther which the Lutheran Church has officially adopted are the two Catechisms and the Smalcald Articles, and I notice that many who like to quote Luther against some of the traditional views of the Lutheran Church have little regard for the Smalcald Articles. I suggest that in order to get a full picture of what Luther taught concerning the Scriptures, you read Dr. Reu's book, *Luther and the Scriptures.* A reading of this book ought to convince you that Luther taught verbal inspiration but did not confuse it with the theory of mechanical dictation.

John O. Lang.

Surveying *the* Conference

American Lutheran
By Arthur P. Michelfelder

Dr. Holm Becomes Prexy at Wartburg Seminary

DR. BERNARD J. HOLM, former pastor of Saint Matthew's Lutheran Church in Washington, D.C., has accepted the presidency of Wartburg Seminary at Dubuque, Iowa.

Dr. Holm is a graduate of Wartburg College and Seminary, doing graduate work at the University of Chicago, receiving his Master's Degree at the University of Iowa and his Doctorate in Philosophy at the University of California. He has taught at both Wartburg College while it was located at Clinton, Iowa, and at the University of Maryland, and is a joint author of the two-volume History of Historical Writing and Section Editor of the American Historical Review.

Dr. Holm will relinquish his ministerial duties at Saint Matthew's in Washington early in January to prepare for his presidential duties at Wartburg. May God bless you, Prexy Holm.

Personnel Secretary Added to Youth Department

The prayers of the youth of the Church are answered as Mr. George Fleischer of Toledo, Ohio, assumes his new duties January 2, in his Columbus office at Church headquarters.

Born in Salem, Ohio; confirmed in Steubenville, Ohio; educated in Toronto, Ohio, high school; attending Kent State University; spending four years in the army, mostly in Panama; and Director of Educational Activities in Saint Paul's Lutheran Church in Toledo, Ohio, since his discharge from the army, Mr. Fleischer comes well prepared to act as counselor and advisor to the youth of the American Lutheran Church. May God guide and lead the new Personnel Secretary in his holy office.

United Evangelical
By H. Skov Nielsen

PASTOR M. L. KIRKEGAARD of Selma, Calif., whose serious illness was mentioned in the December issue, passed away on the 8th of that month, only 56 years old. Pastor Kirkegaard had served as synodical secretary from 1934 to 1940 when he resigned on account of removal to the distant west coast charge. Earlier he had for several years occupied a position as teacher and registrar at Dana College and Trinity Seminary.

Pastor emer. N. P. Lang, who served our church as professor of theology from 1909 to 1925 and then continued in the active ministry until 1939, entered into eternal rest on December 15 at the home of his only daughter, Mrs. Walter Bohne of Burlington, Ia., having reached the age of nearly eighty years. Even after his retirement from regular service Pastor Lang had been active in temporary ministerial employment in various places almost up to the time of his death.

The Immanuel congregation of Minneapolis, from which Pastor Edward A. Hansen resigned some time ago to become a member of the faculty of the Lutheran Bible Institute there, has issued a regular call to Pastor Paul Keller of the American Lutheran Church, who has been giving them part-time service while pursuing graduate studies in theology. Pastor Keller will assume full charge of the pastoral work in the congregation from June 1948.

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On the Religious Horizon

utchins Bids Churches Lead Efforts to Defeat UMT

ASHINGTON, D.C.—In an attack on the universal military train- bill, Dr. Robert M. Hutchins, chan- or of the University of Chicago, rged here that such training in the ted States "is an act of war."

speaking at a public rally spon- d by the National Council for the nvention of War, Dr. Hutchins urged rches to "take the lead" in efforts lefeat the measure.

e warned that UMT "will inflame er nations against us." Then he ed:

It cannot protect us. It will weaken for it will waste our resources and time which our young men should giving to more profitable under- ings."

r. Hutchins denounced those who m army life is character-building. eaking as a retired private (of rld War I), it would never occur ne, after two years in the army, to empt to improve the character of my by putting him in the care of a rine sergeant," he said.

e told more than 700 representa- s of church, school, farm and labor anizations who attended a three- conference, that "only if we want ace of men who will do what they told to do and will not do anything y are not told to do, should we look universal military training to build racter."

ean William S. Nelson of Howard iversity declared that the "contempt ich the peoples of the Orient have our western religions" was a bar- to world peace.

e warned that India and other atic countries would remain insen- ve to spiritual influence as long as re is hunger, nakedness and inade- te shelter.

They are an easy prey to any 'ology' 'ism' that will promise them food, hing and homes," he said.

he public meeting was presided r by the Rev. Wilfred Parsons, S.J., tributing editor of America, na- al Catholic weekly.

M. Group Seeks End of tholic Influence' in Schools

SANTA FE, N.M.—A Free Schools mmittee organized in Dixon, N.M., "rid tax-supported public schools" in the area of "Catholic influence and the use of nuns as teachers" plans court action to enforce its demands.

Mrs. Lydia Zellars, Committee chairman, said the group is raising funds for a legal suit to "compel state and county boards of education to rule against Catholic use of tax-supported schools when such is against the will of the community."

Dixon, with a population of 1,200, has two public schools. One, built by the community, is manned by lay teachers; the other, owned by a Catholic order, is staffed by five nuns.

The Free Schools Committee objects to nuns teaching in the public schools, claiming that the sisters are infiltrating their instruction with "religious doctrine forced on all Catholic children and urged on Protestants also."

A state department of education ultimatum issued on September 16, 1947, decreed that no religious instruction be given in either of Dixon's two schools by teachers on school days.

The Rev. William T. Bradley, superintendent of Catholic schools in the Santa Fe archdiocese, said here that Archbishop Edwin V. Byrne "gave full approbation" to this ruling.

During the 1947 session of the state legislature a measure permitting religious instruction in the public schools by religious groups prepared or organized to do so was killed. Strongly backed by Roman Catholics, it was defeated in the house of representatives by a Protestant majority.

According to a formal report issued by the Free Schools Committee there are 122 nuns in public schools throughout the state.

"Their salaries paid by state funds go out of the state as tax-exempt money to their mother organization," the report stated. "In our county alone this amounts to approximately $65,000; in the state to over one-fourth of a million dollars."

"We respect the Catholic sisters; they are only doing what they are told to do and are sincere in what they are attempting, but their place is not in our public schools," the report added. "We firmly believe that it is against the law, and we want to carry the matter far enough into the courts to find out if we are right.

"We have never made this a religious issue; many liberal-minded Catholics have supported our cause publicly since the beginning. We respect the Catholic Church; methods such as these can only bring it harm."

Use of nuns as teachers in one Dixon school was approved by the state department of education in its September ultimatum.

The ruling decreed that the community-built school teach the first six grades and have all qualified lay teachers with a lay principal. It also specified that the public school owned by Catholics teach the seventh to 12th grades and be taught by nuns.

According to Father Bradley this ultimatum was accepted by the board of education of Rio Arriba County, of which Dixon is a part.

The Free Schools Committee asserts that the community built its own school "to escape Catholic influence" and that Dixon had "resisted for years Catholic attempts to take over its public schools."

It was said here that Governor Thomas J. Mabry, in response to an inquiry, had explained the employment of Catholic teachers in public schools, as follows:

"They are teachers who meet the qualifications set up by the Department of Education just as others are required to meet them; but for whose aid as teachers we would probably not be able to give the children in such localities any substantial educational advantages.

"We make no distinction in New Mexico as to teachers' religion so long as they are qualified under the laws and meet the Department of Education's standards required for teachers."

Approve Official Publication For Northern Baptists

CLEVELAND—Publication of an official organ for the Northern Baptist Convention was approved by the denomination's General Council at its mid-year meeting here.

The council voted a tentative budget of $200,000 for the journal to begin operations, subject to approval by the Convention's annual meeting in Milwaukee next May.

A nine-man editorial board will be named to direct the paper. It will appoint the editor and staff, determine frequency of publication, and formulate policy.

The new publication will replace the Crusader, a monthly which has been used mainly in the promotion of various national projects of the denomination.

Methodist Church Asked to Double Foreign Mission Program

BUCK HILL FALLS, Pa.—A program calling for 595 new missionaries and an additional $3,000,000 annually for mission purposes, was presented here to the Board of Missions and Church Extension of The Methodist Church.

Proposed by Dr. Ralph E. Diffendorfer, executive secretary of the Board's division of foreign missions and head of the denomination's overseas service, the program seeks a total of $16,741,165, in the next four years. This sum would go for new buildings, equipment, and other facilities for medical, agricultural, evangelistic and educational services abroad.

Appointment of 595 new missionaries in the next few years would about double the number now stationed in foreign lands, it was indicated. The greatest increase in mission personnel was asked for Latin America as an implementation of the "good neighbor" policy, and as a counter to "the growing atheism and secularization of life" there. Additional missionaries are also sought for Africa, China, India, and Japan.

Dr. Diffendorfer proposed an $8,000,000 budget to be provided in four years for reconstruction in Europe. Most of this fund would be used to replace buildings destroyed during the war and to meet new problems caused by shifts of population. Latin American projects would get $5,120,000 during the same period.

In presenting his program, which will go from the Board to the denomination's General Conference in Boston next April, Dr. Diffendorfer warned that unless the Church rose to its present opportunities, other forces and agencies would come forward "with positive programs to meet the world's needs—agencies and forces that will not touch the deep spirit of life and satisfy the moral and spiritual longings of the people."

Outlining the need for a "vigorous program" by Methodism and other Protestant churches in Latin America, Dr. Diffendorfer declared:

"Communism and fascism are vigorous in Latin America. The social structure and social conditions are favorable to both.

"The wide gap between the rich few and the poverty stricken multitudes; the suffering and exploitation which the multitudes endure; their neglect and exploitation by the priests; their illiteracy and ignorance and bitterness make a fertile soil for Communism."

The situation in Latin America, he continued, calls for strengthening of the evangelical minority now in those lands, and for "carrying the gospel to more people and to new areas."

Lutheran Stewardship Film Released to Other Groups

NEW YORK—The United Lutheran Church's motion picture on stewardship, "And Now I See," has been released for use by other denominations through Cathedral Films.

According to Henry Endress, ULC associate secretary of stewardship, The Methodist Church has ordered 15 prints of the film, and numerous requests for information about it have come fro other Protestant groups.

"And Now I See," with Ralph Md gan, Hollywood screen star, in t leading role, relates the story of church councilman who is brought understand that a Christian with co viction must practice his religion. T three-reel film was produced in Holl wood by Cathedral Films.

During a concentrated period three and one-half months, Septemb to December, the picture has be shown in 95 per cent of the United L theran Church's 4,000 local congreg tions, Mr. Endress said.

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Pastor, Lake Harriet Lutheran Church, Minneapolis

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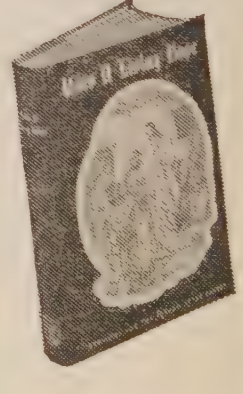

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) Congregational eaders Oppose Merger

HICAGO—One hundred and ninety leaders of the Congregational stian Churches of America have re- ed the proposed union with the ngelical and Reformed Church, formal report here disclosed.

he leaders met here last month in ed session at Evanston's First Con- ational church. Their report was secret until it had been revised distribution to all of the signers. Dr. Frederick L. Fagley, New York, ciate secretary of the denomina- 's General Council, told Religious 's Service that the voting among l Congregationalist groups so far over-whelmingly in favor of the ger." Congregations of both rches must vote on the proposed n before June, 1948.)

he Evanston report declared that merger proposal is "short-sighted" "ill-timed."

The genius of Congregationalism s for federative rather than organ- nion of churches," according to the rt, which charged that the merger ld change the Congregational rches from their traditional congre- onal form to a presbyterial system.

n a more centrally organized rch, authority stems from the top n," said Dr. Niel Hansen, director he Chicago Congregational Union, of the signers. "In our Church it es from the bottom—each individ- congregation—and goes all the way to the top."

was explained that the merger ld require a general constitution the top level whereas every Con- gational church now has its own stitution. Under the merger plan n church would have to consult h a higher group before calling a ister. At present a Congregational rch can call any minister it wants hout any consultation with outside horities. The signers of the Evans- report said they did not wish to e up this practice.

r. Hansen explained that in the nion of the 190 churchmen the con- ation with higher groups in the ap- ntment of ministers would be "a training force that could be a politi- device."

The Evanston meeting decided that proposed merger plan would mean would lose the autonomy of our al churches," he added. "We were inst that. But there will be plenty Congregational people who will e for it. Actually we are split on s issue."

Among the 190 churchmen were: ymon H. Fiero, Brooklyn, N.Y., a member of the executive committee of the denomination's General Council; the Rev. Charles Houser, Grand Rapids, Mich., also a member of the executive committee; the Rev. James W. Fifield, Jr., Los Angeles; the Rev. Raymond A. McConnell, Lincoln, Nebraska; Mrs. Marion Bradshaw, wife of the president of Bangor Theological Seminary, Bangor, Me.; and several state superintendents including Harold M. Skidmore, Lansing, Mich.; Theodore R. Faville, Madison, Wis.; W. Ernest Collins, Minneapolis, Minn.; and Samuel W. Keck, Huron, S.D.

S. T. Roberts, a Philadelphia layman, was elected chairman of the continuing committee of Congregationalists opposing the merger.

Episcopal Clergymen Aid German Lutheran Pastors

SPRINGFIELD, Mass.—Clergymen of the Episcopal Diocese of Western Massachusetts packed boxes of food to be forwarded to German Lutheran pastors.

Each local clergyman received the name of a German pastor which had been sent from Berlin by the Lutheran relief organization and each box, containing food donated by Springfield merchants, was sent to an individual German pastor.

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by H. W. Gockel

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Geneva Session Approves Statement Safeguarding Religious Freedom

GENEVA—A statement safeguarding religious freedom has been approved by the working committee of a human rights Convention for submission to the full United Nations Human Rights Commission, it was announced here by Dr. O. Frederick Nolde, of Philadelphia, director of the Commission on the Churches in International Affairs. Dr. Nolde is serving as consultant to the UN Commission on behalf of the church agency.

Text of the statement endorsed by the convention committee follows:

"1. Every person shall have the right to freedom of religion, conscience and belief, including the right, either alone or in community with other persons of like mind, to hold and manifest any religious or other belief; to change his belief, and to practice any form of religious worship and observance; and no person shall be required to do any act which is contrary to such worship and observance.

"2. Every person of full age and sound mind shall be free, either alone or in community with other persons of like mind, to give and receive any form of religious teaching, and to persuade other persons of full age and sound mind of the truths of his belief, and, in the case of a minor, a parent or guardian shall be free to determine what religious teaching he shall receive.

"3. The above rights and freedoms shall be subject only to such limitations prescribed by law as are necessary to protect public order and the welfare, morals, and freedoms of others."

Prior to adoption of the statement, Dr. Nolde had addressed the Convention committee at the request of its chairman, Lord Dukeston, of Great Britain. At this session the American churchman stressed that in incorporating religious freedom articles into the human rights Convention, full importance should be given to the right to hold and change religious belief. He said it was necessary also to stress the right to teaching and persuasion and to recognize the corporate right of teaching as well as of worship.

Dr. Nolde told the committee he spoke particularly for the Protestant constituency, but that he had consulted representatives of other faiths on the issue of religious freedom and was convinced that considerable agreement existed on the proposals being made.

"The rights for which recognition is sought," he said, "apply to all men without distinction."

Meanwhile, Dr. Nolde told Religious News Service that the committee working on a human rights declaration has so far not drawn up a statement on religious freedom which would be acceptable to church leaders. He said "it is important to get a more inclusive statement in the declaration," explaining that the latter will probably be accepted by the nations of the world long before the Convention is accepted.

Dr. Nolde appeared before the working committee on the human rights declaration to urge the inclusion of the rights of worship, observance, teaching, association, and practice.

He was supported by Miss Romer, representing the International Union of Leagues of Catholic Women and the International Catholic Union of Social Service, who declared that even a minor has a right to change his religion, and therefore, religious rights pertain not only to the individual but to the community.

The committee, which is seeking a "short statement" on religious freedom, agreed that the first part should read: "Individual freedom of thought and conscience to hold or change beliefs is an absolute and sacred right."

Brigadier General Carlos Romulo, of the Philippine Islands, proposed that the second part of the declaration should read: "Every person has the right freely to manifest his beliefs in religious worship, private or public, in observances, in teaching, association, and practice."

However, A. E. Bogomolov, of Russia, asserted that the logical conclusion of the first part would be that the second part should grant freedom also to anti-religious associations. He said that in the Soviet Union and other countries, religious education is a private matter of the individual.

Mrs. Eleanor Roosevelt, United States member, replied that freedom of belief, as stated in the first part, took care of the objection raised by Mr. Bogomolov in that it guarantees non-religious people freedom of belief.

A compromise was proposed by Rene Cassin, of France, who suggested changing the Philippine statement to "philosophical and religious teaching." Both the Philippine and French proposals were defeated on a vote.

The committee agreed to accept provisionally a proposal by Dr. Miguel Amado, of Panama, that the second part of its statement guarantee freedom of worship and teaching.

Milton Winn, representing a consultative council of American Jewish organizations, declared here following the debate: "We hope as a result of the Human Rights Commission's deliberations there will be issued a declaration which, in sections on freedom of belief, will be broad enough to encompass all manifestations of religious belief, including not only rights of worship and observance, but also freedom of association, community in religious teaching, and free practice of religion in various manifestations without discrimination or penalty."

Congregational Leader Opposes Merger; Asks Federation

Brooklyn, N. Y.—Proposed union of the Congregational-Christian and Evangelical and Reformed Churches was opposed by Dr. Alfred Grant Walton, president of the Board of Home Missions of the Congregational-Christian Churches in the United States, in an address here.

Declaring that Christ's prayer for "oneness" among his followers was a directive toward spiritual unity rather than ecclesiastical organization, Dr. Walton endorsed the federal union plan for which Dr. E. Stanley Jones is crusading.

"The proposed organic union of the Congregational-Christian Churches with the Evangelical and Reformed Church is likely to defeat the very ends it seeks to accomplish and will create tensions and disagreements that are certain to be divisive," Dr. Walton predicted.

"The two denominations have different polities, and their traditions are distinctly different," he added. "Churches that have cherished absolute freedom and autonomy will be brought together with churches that have always been accustomed to the recognition of a higher ecclesiastical authority than the local congregation."

Inequalities in the numerical representation of the two groups, and intricate financial and legal difficulties which would arise were also cited by Dr. Walton as undesirable aspects of the proposed merger.

Acknowledging that there are too many denominations, and that the divisions in the Protestant Church have greatly weakened its effectiveness, he declared that "already there are indications that some churches in both groups will not consent to the consolidation and will go their own ways thus creating more divisions than before."

Dr. Walton said that the plan for federation of the two Churches would claim a virtually unanimous support and might well mark the beginning of a truly United Church of America.

"Both groups involved can make a larger contribution to the cause of Christ by preserving their own heritage and tradition without attempting to live in the same house," he concluded.

gical Encyclical Warns Against s in Catholic Practices

me—Said to be the longest in the ry of the Roman Catholic Church, 000-word encyclical letter issued ope Pius XII called upon Catholic ps throughout the world to pro- more rigid observance of litur- laws and warned against the in- tion of errors in Catholic doctrine practice. Among these errors, the said, were false mysticism, un- orized liturgical innovations, qui- n and naturalism.

titled "Mediator Dei," (mediator een God and men), the new en- cal forms a kind of second chapter e encyclical on the Mystical Body d by Pope Pius in 1943. The latter ssed the internal life of the Church examined its dogmatic founda- , while the new letter propounds rue doctrine in regard to liturgical and cautions against departures their strict observance.

though addressed especially to the archy, the Pope's warning also intended for laymen, whom he rted to remain faithful to liturgi- prescriptions in order to safeguard integrity of morals, the solidarity evotion, and the sanctity of wor- "

e first part of the encyclical dealt the nature, origin and evolution e liturgy; the second was devoted e worship of the Eucharist; the to the divine office and the li- ical year; and the fourth to pas- directives to the clergy and ful.

his directives, the Pope urged the y "to devote special attention" to members of Catholic Action and e of religious organizations so they t participate "in very large num- " in spiritual exercises that were y useful, indeed necessary, to in- te genuine piety in souls and pave way to sanctity."

pe Pius rebuked those of the cler- who had been guilty of laxity in application of liturgical laws ugh indolence and negligence, and e who in their misguided enthusi- for novelty were leaving the "road octrine and caution." He said the er are guilty of quietism, which passive self-satisfied, contempla- attitude of man toward God, while latter were guilty of naturalism, h is a denial of the miraculous of religion.

mong practical questions discussed he Pope were the introduction of ern music in churches, use of the al as the most suitable means to the faithful to participate in the s, use of Latin in the Mass, and gical colors of sacred vestments.

The Pontiff condemned strongly the use of a language other than Latin in the Mass, without special permission, the arbitrary changing of dates for religious feasts, and, in general, any departure from the ritual without the sanction of ecclesiastical authorities. He suggested the creation of diocesan commissions for the promotion of a liturgical apostolate, so that the ritual might be performed under the guidance of high ecclesiastical authorities.

Pope Pius told the bishops that modern art and music should be admitted to Catholic churches, just as creations of "geniuses of past centuries" have been admitted in their time. He said the bishops should not "despise or repudiate" new forms of painting, sculpture and architecture because of "prejudice," explaining he did not mean that "excessive realism or exaggerated symbolism" should be taken into churches. He described that particular kind of modern art as "deformation of real art" and deplorable.

Modern music, the Pope said, can "contribute not a little" to the splendor of the sacred rites, but he warned that "extraordinary and unusual effects" should be avoided.

Pope Pius took sharp exception to a

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movement among Catholic laity which urges a return to church decorative practices and customs in use during the early days of Christianity. Some of these are: the use of plain tables as altars, elimination of statues and pictures, and bans on the use of black in Mass vestments and on images showing Christ in extreme pain.

This movement, the Pope said, committed the error of forgetting that both the doctrine and practices of the Church evolve over centuries, and that later customs and ideas cannot be ignored.

The Pope urged that the liturgical spirit be promoted through sermons, writings, meetings and congresses. He exhorted the faithful to practice spiritual meditation, to make retreats, to visit the Blessed Sacrament often, to make novenas, and engage in other pious actions. These exercises, he said, are "wonderfully efficacious in the renewal of the spirit."

The aim of the encyclical, Pope Pius stated, was to promote what is good and to check excesses; also to bring about closer unity between the clergy and the faithful as an effective bulwark against doctrines and ideologies that are hostile to the Church.

In the concluding section, the Pope exhorted the hierarchy to use the means it deemed most efficient so that the "clergy and people become a sole mind and body."

Baptists Ask Missionary Efforts Be Safeguarded in Human Rights Bill

Washington, D. C.—Two American Baptist leaders pledged support here of the proposed world bill of rights prepared by the United States for adoption by the United Nations.

Dr. J. M. Dawson of Washington, director of the Baptist Joint Conference Committee on Public Relations, and Dr. Stanley I. Stuber of New York, chairman of the Commission on Religious Freedom of the Baptist World Alliance, recommended, however, that the bill's section on religious freedom be strengthened by the addition of four words which would recognize the right of all faiths to conduct evangelistic and missionary work.

They suggested that the article reading: "Everyone has the right to freedom of information, speech, and expression; to freedom of religion, conscience and belief" be extended to include the words "and the propagation thereof."

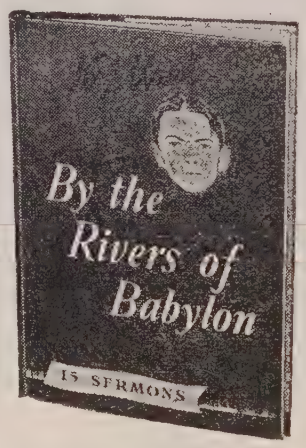
Their support of the bill of rights was made known in a cablegram to Mrs. Eleanor Roosevelt, who presented the U.S. "Proposal For a Declaration of Human Rights" to the UN Commission on Human Rights, meeting in Geneva, Switzerland.

In a further statement, issued after a meeting of the administrative committee of the Baptist World Alliance here, the two churchmen enlarged upon their message to Mrs. Roosevelt. They declared:

"Since we feel that religious liberty is bound closely to civil rights and human freedoms, we desire not only to commend the United States delegation at Geneva for presenting this clear, concise statement on the meaning of true democracy in the modern world, but also to pledge our support in getting its principles adopted through the draft convention guaranteeing b sic rights.

"We are convinced that religiou freedom cannot operate in a nati which denies freedom of speech, fre dom of assembly and freedom movement.

"We would also recommend that, keeping with these objectives, churc es throughout the United States u the report of the President's Commi tee on Civil Rights as a textbook f discussion groups. We would urg Christian social action organizations all denominations to adopt its recon mendations as a program of action



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rch of Christ in un Drafts Creed

OKYO—After months of discus- and study, the Committee on Creed he Church of Christ in Japan has ted a creed which it is now sub- ing to the whole Church. No of- l English translation has yet been pared, but the meaning of each le follows:

Believing that the Old and New taments, which are the Word of , are the infallible basis of our and life; accepting as a valuable tage of the historic Church since days of the Apostles, the Apostles' ed and the Nicene Creed which, g based upon the Bible, the ancient rch confessed; and standing on the h of the gospel which the reformers others clarified; we are united by following confession:

1. We believe in God the Father is the Creator of all things.

2. We believe in the Lord Jesus rist, His only Son, who, descending m heaven, became a man for our vation, died on the cross for the re- mption of our sins; he arose, ascend- into heaven, and as the ever-living h priest intercedes for us.

3. We believe in the Holy Spirit , emerging from the Father and Son, testifies of the Son in us.

4. We believe the Father, Son and ly Spirit, being three, are one God.

5. We believe that we are united h the Lord Jesus Christ by this h, are forgiven and justified, sanc- ed, and made partakers of eternal .

6. We believe that, until the day en the Lord comes again and accom- shes his kingdom, the Church into ich we are called by this faith, is holy and only body of the Lord us Christ, and is present on earth the visible Church, giving us fellow- p through the Holy Spirit, and ex- ting the task of reconciling the rld with God through the preach- of the Gospel and the observance the Holy Sacraments."

es Strong Liturgical end Among Churches

BOSTON—Scarcely a single major nomination can today be called non- rgical, according to Dr. Roger Ha- ton, professor of philosophy and ristian ethics at Andover Newton eological School here. He said the end toward more formal worship of eater historic content has touched em all."

Speaking at a course on "Recent ends in Religious Thought," Dr. Ha- ton asserted that "the casualness, centricity and even crudity which ed to be evident are fast disappear- ing. The newer church buildings in America are not theatres or meeting houses; they are structures which pro- claim their religious purpose and are obviously designed for the worship of God."

Touching on the trend toward union- ization of denominations, Dr. Hazelton said, "the signs are clear that Protes- tantism is determined to speak with one voice to all the world. The meet- ing of the World Council of Churches next August in Holland will see the true beginning of the ecumenical movement. We are free from a world church yet, but this meeting can pre- pare the soil in which reunion will grow."

Dr. Hazelton believes that Protes- tant churches should first come to- gether in their worship. "Protestant unity will never be answered by reach- ing an agreement in certain doctrines. It is differences in worship which now divide us, and it will be unity of wor- ship which can reunite us," he de- clared.

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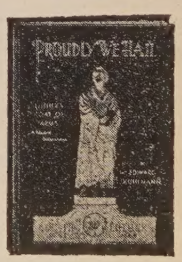

PROUDLY WE HAIL
by Edward Kuhlmann

Here is a modern interpretation of Martin Luther's coat of arms by a facile Lutheran writer of numerous books. The author describes the coat of arms as follows: "The black cross tells us that neither Jesus' ethics without His sacrifice nor an aloof theological Christ is sufficient; He must be permitted to come into our lives. The red heart speaks of the supremacy of God's love for man. The white rose represents growth in partnership with God, God's cleansing of man, and the perpetustion of Christian life. The blue sky indicates new visions of God, man, and the church. The golden ring stands for inclusiveness and calls for Lutheran unity."

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Pope Not Expected to Define Assumption Dogma Soon

ROME—Hopes by Roman Catholics that Pope Pius XII may soon make an infallible pronouncement defining the dogma of the Assumption—the teaching that the Virgin Mary was taken bodily into heaven shortly after her death—were described by a Vatican spokesman as "premature."

The spokesman pointed out that the Pope has not been fully satisfied as to the mind of bishops and faithful throughout the world in regard to a definition. He added that since the eighth century at least the Eastern Church has accepted the dogma without question, while in the Western Church "opinion has been divided and probably is still divided" as to the desirability of a definition.

In any case, the official stated, a definition would not be proclaimed earlier than 1950, a period which has been designated as a Holy Year and during which pilgrims from all parts of the world are expected to visit Rome.

Expelled Indian Who Became Christian Sues Pueblo

ALBUQUERQUE, N.M.—A Zia pueblo Indian, charging he was ousted from the pueblo because he joined the Protestant Church and refused to "worship idols" and participate in tribal ceremonials, has brought suit in U.S. district court against the pueblo and its officials.

The plaintiff, Viviano Herrera, describes himself as a full-blooded Zia. He said his membership in the pueblo was cancelled in 1939 or 1940, ostensibly because he refused to do community ditch work, or take part in pueblo hunting, wood gathering or other community chores.

His complaint, filed in Santa Fe, N.M., alleges that the true reason for his expulsion was that he had joined the Protestant Church and had given up his Indian religious beliefs.

The suit seeks $3,000 damages and a declaratory judgment holding that the pueblo's action violated the U.S. constitutional amendment guaranteeing freedom of worship.

Church Leaders Testify at Congressional Tax Hearings

WASHINGTON, D.C.—Congress does not expect to impose Federal taxes on religious, educational or charitable organizations in its January session, it was indicated here during a hearing conducted by the House ways and means committee.

The committee was looking into the activities of church, educational and charitable organizations to determine whether their profit-making actions as landlords or business entities should not be taxed.

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, and Charles S. Longacre, representing Seventh-day Adventists, assured the committee that all the income their organizations receive is used strictly for religious purposes.

"The proceeds from any business operated by churches in our constituency," Dr. Cavert testified, "are used exclusively for religious work. If they are not, we would have no defense to make."

Herbert F. Osteyee, business manager of the American Baptist Publi tion Society, Philadelphia, said his o ganization would "view with deep c cern any proposal to tax its operation

He declared that "legislation of t nature would definitely reduce ability to render the vital service t has characterized its history, and wo be contrary to the public good."

Rep. Harold Knutson (R.-Mi chairman of the ways and means co mittee, stated that there was no int tion to "impair" the activities of chu organizations, but that if their "prof were not used for religious purpo Congress should take "suitable acti

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ressed Anglican Report roved Spiritualism

ONDON—Approval of spiritualism religious force is contained in a rch of England report published after being suppressed for a ber of years.

e report, signed by seven of ten bers of a special committee ap- ted by the late Dr. Cosmo Lang, Archbishop of Canterbury, was ressed by the House of Bishops n it was submitted secretly in 1938. ublication here by Psychic News created a minor sensation.

t is clearly true," the report stated, t recognition of the nearness of friends who have died and of their ress in spiritual life and of their inuing concern for us cannot do rwise for those who have experi- d it than add a new immediacy richness to their belief in the com- ion of Saints."

hile the minority report of the mittee still remains secret, the ma- y report asserted that "certain out- ding psychic experiences of in- duals, including certain experi- s with mediums, make a strong a facie case for survival and for possibility of spirit communications. Ve think it probable," the majority rt continued, "that the hypothesis they proceed in some cases from arnate spirits is a true one."

eclaring that belief in angelic dians or guides has been general hristianity, the Committee said the rch of England, "for reasons of controversy, has been altogether cautious in its references to the arted.

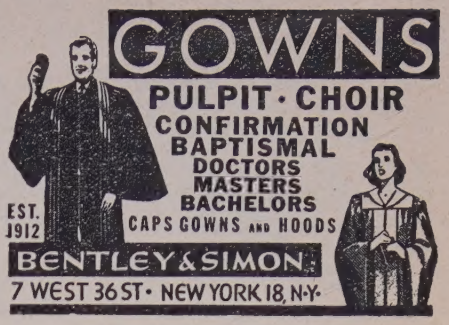
Anglican prayers for the departed not satisfy peoples' needs because prayers are so careful in their uage that it is not always evident the departed are being prayed for. f spiritualism contains a truth, it nportant to see that truth not as a religion, but only as filling up ain gaps in our knowledge. It is ortant, in our opinion, that repre- atives of the Church keep in touch groups of intelligent persons believe in spiritualism."

he majority report asserted, how- , that a great deal of spiritualism its center in man rather than in and is "indeed materialistic" in its racter.

. W. Austen, editor of Psychic vs, said the seven signers of the ority report were the late Bishop ncis Underhill of Bath and Wells; n W. R. Matthews of St. Paul's; on Harold Anson, master of the ple; Canon L. W. Grensted of Ox- l; Dr. William Brown, psychologist; E. Sandilands, attorney; and Lady ndolen Stephenson.

Austen said publication of the report had been suppressed largely at the request of the late Dr. William Temple, then Archbishop of York.

Austen added that he considered it his duty "to publish this report in defiance of the bishops who banned it, not so much to satisfy the natural curiosity of spiritualists but to give the Anglican parsons and laymen the lead that was denied them by their own leaders."



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Movie Series To Encourage Christian Principles

NEW YORK—A series of motion pictures to be called "In the Eyes of the Church," designed "to encourage the application of religious principles to great contemporary problems" was announced here by the Motion Picture Association of America.

Started seven years ago, the project was interrupted by the war. The first two pictures in the sixteen millimeter series are now complete and are being made available to all churches and discussion groups. The films are The Nuremburg Trials, The Churches, and International Justice, with a running time of 29 minutes; and The People in the Atomic Age with a running time of 18 minutes.

Each film is accompanied by a leader's manual with suggested outlines and questions to promote discussion. It was stressed here that the films are motivated for screening in churches or parish houses of all denominations.

Dr. Charles E. McAllister, dean of The Cathedral of St. John the Evangelist, in Spokane, Washington, originated the series. He said the films would be distributed through the Film Forum Foundation of Spokane. The Foundation plans to distribute four pictures each year, he explained, through universities, colleges, and churches. They will be made by RKO-Pathe under a gift by Mr. and Mrs. G. F. Jewett of Spokane.

Seminary Acquires Vast Estate From Financier

BOSTON—The vast 1000-acre North Shore estate of Frederick Henry Prince, financier, has been acquired by the Gordon College of Theology and Missions for "$1 and other considerations," according to an announcement here by the Rev. T. Leonard Lewis, president of the college.

Princemere Park consists of 215 parcels of land in the five communities of Wenham, Hamilton, Manchester, Essex and Beverly. It has been obtained from more than 300 different people over the past 50 years by the Princes. Four ponds are on the estate and a lake.

The estate has been valued at more than $2,000,000. It will become the campus and future home of Gordon College, which at present is a pretheological school located in the Fenway, Boston.

Mr. Prince already has started construction of a chapel with 700 seats near the prospective college gate in Wenham. The college will move in as soon as buildings can be converted to their new use.

Muncie Starts Prosecution Of Gamblers

MUNCIE, Ind.—As the result of a clergy investigation of wide-open gambling and vice traffic in Muncie and nearby Albany and Yorktown, prosecution of the first of 45 gambling raid cases is now under way.

All Indiana is closely watching the Muncie prosecutions.

General uneasiness prevails among racketeers and gamblers operating along Muncie's Walnut Street "tavern row" as full details of the ministers' probe, conducted by 14 professional investigators, are being revealed.

The investigation disclosed startling, widespread gambling among grade and high school students, and a heavy traffic in prostitution.

It revealed approximately 150 professional prostitutes operating in more than 25 houses. Cab drivers are said to be procuring for prostitutes and steering customers to gambling haun

Grade-school children are alleg to be punch board addicts, a high school freshmen are selling t books. Smoke shops and gasoline fi ing stations are charged with "fro ing" for gambling interests.

The Delaware County Ministe Association's social service committ financed the investigation. The R F. A. Reed, pastor of the Indus Evangelical United Brethren chu and chairman of the committee, he ed the probe. He and five other m isters personally paid the private vestigators.

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